Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Family Retreats . . . the Answer ?

It hit us suddenly like a thunderstorm on a hot mucky vacation day. Summer was almost ended — Labor Day weekend was coming up, and with it the beginning of school- and church activities. Many of us had camped in rustic woods by quiet lakes or at crowded camp grounds and had gazed in admiration at majestic mountains. Now we had the feeling: it is all finished. We sighed for we had to go back to the grindstone again for another year. Anticipation of seeing grumpy bored faces in church again didn't appeal; much less the prospect of listening to long sermons and dreaming through the old style of worship. Quibbling with the same complainers and getting irritated with brothers and sisters of whom we knew have different opinions didn't sound attractive. So it happened that we had some wonderful days or weeks of vacation where we had found tranquility and peace and worshiped as we wanted, we were suspicious we would discover that our relationship with others and with God may slowly freeze up or snow under as winter will progress. . . .

Just then it came as a brainstorm: let us have a family retreat of our church at the end of the summer season! Let us have a refreshing long weekend of confrontation in depth with God and each other which will last. Let us establish and increase Christian fellowship on a deeper and more open level than we are used to. Let us learn by experience to communicate with each other so that we will have fresh understanding of each other and ourselves. For why would we have to face with fear in our hearts the new season again? Why can't we begin with ourselves and become more Christianly sensitive to the needs of others, God's will and the need of the communities we live in and are part of? After all, we have the potentiality to build up Christian attitudes and approaches so that we are able to face the world around us, the people, God, happenings and even ourselves since we have freedom in Jesus Christ!

We caught this idea last year. Since then we have had two family retreats on the Labor Day weekends of 1970 and 1971. Last year's theme was: "Experience the freedom in Christ through communication with each other and the Lord." This year's theme was: "Growing in commitment and dedication to God and to His people through sharing and involvement."

Both times we discovered and experienced that communication takes place not merely by speaking and discussing, but that it is carried across through our inner attitudes, feelings and biases. We were amazed to find out that much of our irritation with others and our clashes with each other happen because we want to defend ourselves. It was revealing to find out that our complaining, lonesomeness, our bitterness and withdrawal from others comes from fear of being judged, misunderstood and hurt by others. No sooner did we admit this to each other or to our surprise we began to experience the relief of discovering new attitudes: we began accepting others as they were and we felt accepted by them. Our withdrawal and reservedness didn't totally disappear, but they gradually turned into frankness, friendliness and helpfulness since our defenses were down. Several of us grew personally, and at the end of the retreat we felt that we could cope again with life. This awareness and change came about by means of group encounters, sociodramas, microlab experiences, devotional camp fire programs and church services which were held on the grounds. For many the true meaning of Sunday became a reality as a festive celebration of the salvation in Christ since this kind of Sunday creates a wonderful warm open atmosphere of happy Christian Fellowshipping.

Family retreats - - - will they be an answer to the need of healing the wounds of hurt people and groups in our church? Could they be a solution in turning complainers into happy dedicated people? Could they be a way of changing dreariness into joyful happiness? Is it possible that that approach can reverse the threat of the deadening impersonal atmosphere in many of our churches into sparkling, living, lasting relationships?

No exclusive claim can be made. However, with the help of God they may be one of the means for guiding the church into the maturity which she so badly needs in order to fulfil her mandate. For the church is PEOPLE who are set free by Jesus Christ.

(Rev.) Peter Sluys,
Strathroy, Ontario.

ARTIST A. Y. JACKSON accepts a cup of coffee from Gladys Ireland at the McMichael Conservation Collection in Kleinburg, Ont. The grand old man of Canadian art and last surviving member of the famous Group of Seven, who will be 90 next year, still paints in the studios above the gallery which houses so much of his work.

"EVANGELISM THRUST"

"Every congregation and agency of the Christian Reformed Church shall be encouraged to and assisted in the establishing of evangelism as a priority and of specific evangelism goals." Acts of Synod, 1970.

On October 12, 13, and 14 a delegate from each classis of the Christian Reformed Church will be studying at the Thrust Training Institute. They will be led into a thorough study of a proposed evangelism program.

Is evangelism imperative in our age? Is it necessary to study again the Biblical mandate to go out into all the world to bring the good news? On the surface it may not seem necessary. There are so many churches in North America. Everyone has the opportunity to go to church and hear the gospel message. The technological achievements have turned North America into one large city. You can turn on the radio and hear gospel messages. Religion is becoming quite popular again. This does not mean that the Christian faith is becoming popular, but that "religion" is "in" again! Yet, in this time of unlimited opportunity for human advancement men are gripped by unrest. The uncertain money markets are causing anxiety and fear. Will we be heading into another depression? Racial and "religious" hatreds scar many nations. Hunger is a reality for millions. Just recently I received a letter from a Philippino Christian. It speaks about the hardships of life, the extreme poverty, disease and lack of proper food. Mental illness is taking its toll in our frustrated society. The breakdown of family life has become common rather than an unusual factor in society. Wilbert E. Moore, authority on social change at the Russell Sage Foundation, states "By any crude measurement, the contemporary world appears to be changing more rapidly than at any time in human history." And he added that the rate of change seems to be accelerating. The Dean of Students at Hope College suggested that "our society is giving up the Judaic-Christian tradition as a basis for law and morality without replacing it with any consistent rationale for morality." Vance Packard claims "The discoveries of astronomers, geologists, and space explorers have undermined the faith of all but the most devout that there is a physical Heaven or Hell. And among believers, God is more likely to be seen as a force or spirit than as an all-seeing watcher over human behavior above."

Must the church evangelize? Yes!! The church must evangelize fervently, as there has never been such a spiritual need as today! What is evangelism? Evangelism "is to relate the saving truths of God to a sinner." It is to bring the message of hope to lost sinners. The evangelical church is convinced that it possesses the only hope for mankind, the hope revealed dynamically in the Gospel of Jesus Christ. The Christian does not participate in the work of evangelism as a hobby or because he wants to present one solution among the many for the solving of world problems. A Christian is not a politician but an ambassador for Jesus Christ. He has the duty to tell men what God's message is for today, and not what men like to hear. The message of the Scripture claims to be the only Word for men today. There is no other word of God to men. First, the message of the evangelist is that men need to know their sinful condition, that they are under God's wrath as long as they remain in rebellion to God. Second, men need to know that Jesus is able to save the whole of men. Jesus Christ has come to save men from themselves and the consequences of sin-hell. Third, Jesus Christ lays claim upon the saved sinners. They are no longer their own but Christ's. Their outlook on life ought to be Biblically formed. Evangelism is not only the Christian's duty, but also his privilege. Many people today are whistling in the dark, hoping against hope for a better and a new world under the leadership of "enlightened" men. The Christian's hope is founded upon the fact of Christ's resurrection and the promises of new life which this fact contains.

The church ought to be engaged in evangelistic outreach. And it is hoped that Thrust '73 will help our denomination to realize its responsibility. Thrust '73 is a part of the Key '73 program. Key '73 grew from the "Key Bridge Consultation" of 1967, when some forty leaders met to discuss the possibilities of an evangelism thrust for North America. As a result, we have nearly one hundred churches, organizations and institutions planning "to share Christ with every person in North America." Each denomination works out its own evangelism program, developing new resources and to help congregations and organizations to become more "effective redemptive centers and more aggressive witness to God's redeeming power in the world."

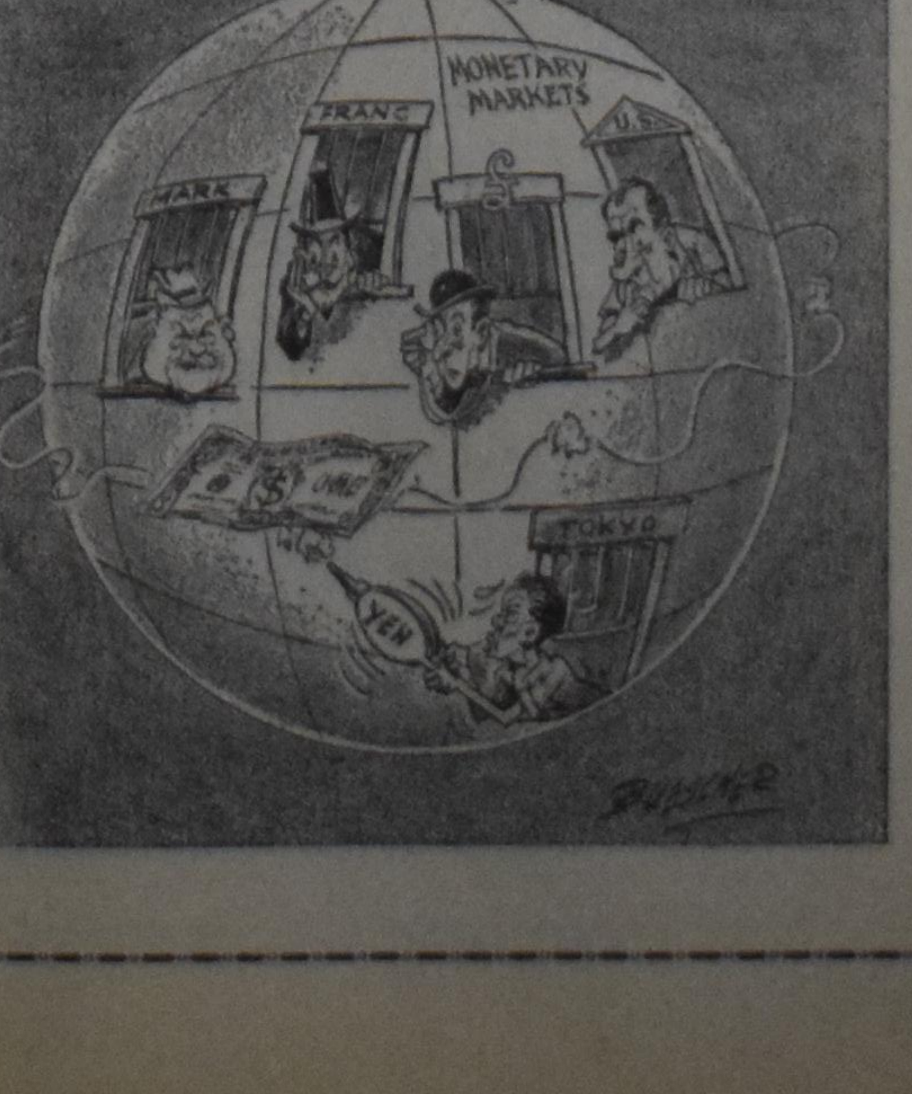
The emphasis of the program will be on the local church. It also wants the whole involvement of every congregation member. Evangelism is not a hobby of a few people. It is not something to be done by the minister with an evangelism committee. EVERY church member ought to seek to lead people to Christ and to His church. Thrust '73 will help local churches to develop their own programs and set their own goals. On the "job" training will be provided. People ask "I know that I have to witness, but how do I do it?" Thrust '73 will try to help such Christians.

Whom do we want to reach? Every person who does not know Christ as Saviour and Lord. Will the program be concerned only with the soul? No. It stresses the needs of the whole man. It is the prayer of all who will be attending the Thrust '73 Institute that this will be the beginning of a real evangelism fervour in our churches across North America.

Why evangelize? "We have the high privilege of telling others that they, too, may share in this hope if they will agree with God's judgment on their revolt against Him, yield completely to the lordship of Jesus Christ, and offer their lives to Him in grateful obedience."

Rev. Johan D. Tangelder.

AROUND AND ROUND IT GOES——



My first six weeks in this world

by MARGARET KORSTANJE

Here I am. Now I wish I could catch my breath. Ouch, what was that? Somebody had the nerve to slap my bottom! Some welcome into this world! I do not like that at all and I want to protest, so I had better put up a big howl. Well, at least I can breathe now. But that's funny. I am crying, but everybody around here is laughing. They look relieved about something. Well, maybe they are glad I am breathing, too. Listen, they are saying something. Oh, they are saying that I am a girl. Well, how about that. I always wanted to be a girl. . . . Somebody is fooling around with my eyes; probably they're cleaning them. Now they are lifting me. What is going on? I know! I bet they want to weigh me. I must weigh at least twenty pounds. What was that? They say I weigh six pounds and eleven ounces. I guess that will do. The way they are looking me over they must want to be sure I have everything!

Now they are washing me, and bundling me up in a blanket — at least, that's what I think it is. That feels a lot better. And now they are putting me into some kind of buggy. It looks like I am going for a ride. I wonder where I shall be going.

Well, my ride is over now. But where am I? I think I know: the nursery. I can tell, because there is a lot of crying going on here. What a racket! The nurse is putting something in my mouth, now. I wonder what that is. I had better suck at it, and find out. Bah . . . only water. I hope there are better things on the menu in the future. I think I will have a nap. I am pooped after all the commotion around here.

So, that was a nice nap. Now they are putting something on my bottom. Oh, of course, a clean diaper. That feels better. I am being lifted again. Where are we going? We stopped here, in a room. There is a lady in a bed, and a man standing beside it. The man has a somewhat silly smile on his face. What is next? Oh, I am being introduced. Well, what do you know, that lady is my mother. Hm, I have seen better, I have seen worse. But now look: she gives me a beautiful smile, and reaches out for me. She constantly looks and smiles at me and that man, oh, he is my Dad. Well, he is nice-looking, I can tell, because I am a girl. They are talking about a name for me. It seems they had it picked out already. You want to know what it is? Terry Susanne. Is that not pretty? I could not have done better myself.

I'm getting hungry, so I'd better cry and let them know. This stuff tastes better, more like milk. But I can't drink much yet; about two ounces, and I am full. But I intend to get some every four hours, so I still get a lot in a day!

Time is going fast, and a few days have come and gone. I mostly eat and sleep, and see my Mom a few times a days, when she gives me the bottle. Other times the nurses feed me. I don't see my Dad too often, only once a day, and then behind a window. At that time there are many more people around, all looking at us babies, and acting silly. You would think we were monkeys in a zoo or something. I surely hope I don't have to stay here the rest of my life, even if they take good care of me.

That's odd, they are picking me up, and it is not the time for a bottle or a diaper. They are taking me to my mother. She is out of bed, and has a pretty dress on. Even Dad is here, and it's in the middle of the day! Now I'm getting all dolled up. Well, I didn't like those hospital gowns, anyway. We must be going someplace. Mom and Dad are saying thanks and goodbye to everybody. I must say those nurses were nice, but the fact that there are so many of them is confusing.

We're outside now, and getting into a car. Mom is holding me as if she would never ever let go of me again. Both Mom and Dad look so happy! Well, they don't know what they're in for, with me around.

Boy, that is a long ride. I am getting tired and hungry. We are stopping now, and going into a house. At least, it is not as big as that hospital. There one could get lost!

They don't seem to know that I am hungry again, so I had better let them know. There, that's a good howl — that one ought to do it. Mom looks all flustered, now. I bet she doesn't know what to do first. But what a big crib is this. It must be six times larger than the one in the hospital. At least I can move around now, if I would wish to do so. What? No bottle yet? I had better give another howl again. Oh, here comes mother now. It's about time. She folds my hands, puts her hand over my eyes and says: Lord, bless this food, Amen. Well, I don't understand all this yet — later, perhaps.

The milk is not very warm, but I had better take it, otherwise I might not get anything at all. So, now a few nice burps; ah, that feels better. Now a big kiss from Mom and Dad. What a silly business, that kissing!

There, I had a nice sleep. And now for some looking around and seeing where I ended up. Not bad at all. The room seems big enough for me! The walls are pink, and there is a dresser — to put my things in, I suppose. I hope there are lots of diapers in there, because I surely know how to dirty a lot of them. Then there is the chair where Mom sat when she fed me. . . .

Hey, I can kick my feet. How about that? And I'm only two weeks old; I surely surprised myself. It must be time for more food. Mom must have known, because here she comes with my bottle.

Now I want to tell you that there are a lot of things that frighten me. For instance, I hear so many strange noises. Some of them are pretty scary, scary enough to make me want to cry my head off. Then Mom comes to see what's going on. She usually manages to calm me down. Then there is the size of everything: large people, large things. I surely feel like a litle squirt in this world! Other things are strange to me, like taste, smell, touch, hot, cold, pain and many more. I'll have to learn about all these things. It makes my head spin to think of everything I still have to learn in this world. I am glad I have my Mom and Dad to help me.

I'm starting to stay awake a little more, now. It's about time. Here I was sleeping my life away! Mom is saying I'm going to have my bath in a little tub for the first time. Up until now she washed me as I lay on a towel. I wonder what this tub-business will be like. First she soaps me all over while I lie on my old towel. Then, oh, there it comes. Mom gently lowers me into the water. My, that feels good. I really like that. She puts water all over me. And now she puts me back on the towel, dries me, and puts my clothes back on.

There certainly have been a lot of people coming into my room, probably to look ME over. This included aunts, uncles, neighbours, and so on. What strikes me funny is that they all act so comically, pulling faces, and trying to make me laugh. They all bring packages, and Mom opens them for me. I am getting all kinds of things: dresses, bibs, socks, a car-seat and even a christening dress from grandpa and grandma.

I have been weighed again, too, and have put on a whole pound already! I wonder if I should go on a diet yet!

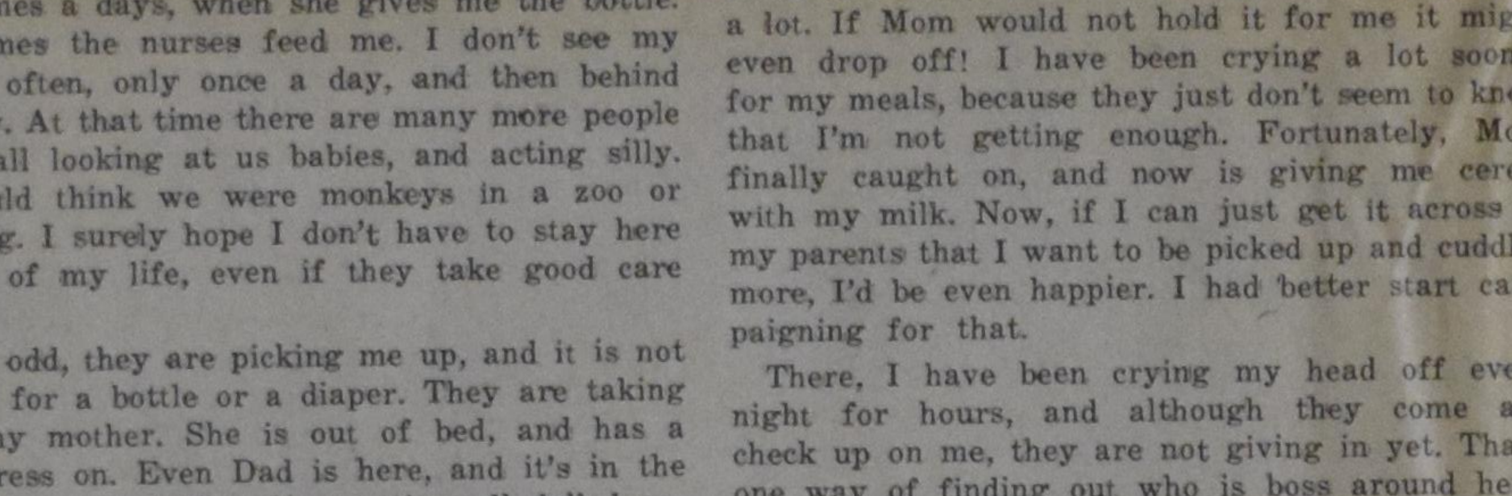
I am three weeks old now, and I can lift my head a bit, and look around. I think my neck is made of elastic, because my head certainly wobbles a lot. If Mom would not hold it for me it might even drop off! I have been crying a lot sooner for my meals, because they just don't seem to know that I'm not getting enough. Fortunately, Mom finally caught on, and now is giving me cereal with my milk. Now, if I can just get it across to my parents that I want to be picked up and cuddled more, I'd be even happier. I had better start campaigning for that.

There, I have been crying my head off every night for hours, and although they come and check up on me, they are not giving in yet. That's one way of finding out who is boss around here: not me, and believe me, I have certainly tried hard enough.

You know what's new? When I was five weeks old I was taken outside, placed in a buggy, and then Mom and Dad went for a walk with me. Think I liked it? You bet! I loved it. I also went in the car again, and we went shopping in the store where Mom worked before I came along. Mom told me so. What fun. Everybody "Oh'd" and "Ah'd" all over me, so I was on my best behaviour and smiled a lot.

I am six weeks old, today, and Mom took me to the doctor. He weighed me, measured me, poked around here and there, and gave my a good check-up. Would you believe I weigh nine pounds now, and grew 3½ inches? He said that I could have fruit now. Mmm. . . .

Well, it is ten o'clock in the evening. I just had my bottle, and my tummy is full. Now I am going to sleep till about six o'clock. Yes, I slept through my two o'clock night-feeding yesterday, and that suits me fine. Mom is singing my night-prayer to me now, and I'll get a big kiss from both her and Dad — and Oooooh, I'm sleepy, good night everybody!



Church Announcements

CHR. REF. CHURCH

Called

to Houston, B.C., Rev. G. Hogeterp of High River, Alta., who declined this call.

CAN. REF. CHURCHES

Accepted

to Neerlandia, Alta., Candidate C. Van Dam.

to London/Watford, Ont., Cand. W. Huizinga.

Declined

for Brampton, Ont., Cand. C. Van Dam.

for Lincoln, Ont., and Smithers, B.C., Cand. W. Huizinga.

NEW CLERK, RIVERSIDE CHR. REF. CHURCH WELLANDPORT, ONT.

Mr. John J. Rintjema, Box 234, 119 Morgan Street, Smithville, Ont.

FAREWELL REV. H. NUMAN JR.

Sunday, August 29 was the date for Rev. H. Numan and his family to say goodbye to his first congregation.

The news of their departure for Brockville had spread, so that on Sunday evening of August 15th young people from as far away as Kingston had come to Peterborough to say goodbye to Rev. Numan.

Not only goodbye, but also thank you for the work Rev. Numan did for the Quinte League youth programs. Rev. Numan's way with youth is amiable to say the least.

On Wednesday, August 25 the congregation met to hold a farewell evening for Reverend and Mrs. Numan. The evening was filled with song and laughter. The minister was exposed on the screen in a number of dimensions.

For his farewell sermon Rev. Numan chose Coll. 1:18a as his text. He assured us from God's Word that the church has its origin in Christ, was re-created by Him, and is daily energized through Him. Should ministers fail, or go, Christ has instituted his church and will therefore never fail. Honour Christ by being His Church.

We are thankful to the Lord that Rev.Rev. Numan Jr. showed us for four years that: "He is the head of the body, the Church", Coll. 1:18a.

For the Consistory,
J. Kloosterman, Clerk.

TORONTO AREA CHURCHES PLEASE NOTE:

The Toronto broadcast of "The Back to God Hour" has been moved to the new time of 7:30 to 8 a.m. each Sunday morning. This broadcast can be heard over CKEY, 590 kcs.

Annual Meeting Reformed Fellowship

The annual meeting of the Reformed Fellowship (United States and Canadian affiliate) will be held Friday, September 24, 1971, in the Grandville Christian Reformed Church of Grand Rapids, Michigan. The business meeting starts at 9.30 a.m., followed by an inspirational address by Rev. T. VandenHeuvel. In the 2 p.m. afternoon session Rev. L. T. Schalkwyk will speak on "The Development of Liberal Trends in the Reformed Church in the Netherlands and Their Influence on us". The speaker for the 8 p.m. evening meeting is the President of Westminster Seminary, Dr. Edmund Clowney. His topic is "By God's Grace — the Church".

Come and enjoy this day of fellowship with those who have a common love for the biblical, reformed faith.

PAGES 3 AND 4

After pages 3 and 4 had been printed it was brought to our attention that The Globe and Mail reporter seemed to have misquoted Mr. Carvill. Also other people, mentioned in the interview, apparently have not been quoted quite correctly. Since this information reached us after these pages were ready, we could not do much about it. We were assured, however, that in AACS Headquarters in Toronto this course of events is very much regretted and that it never has been anyone's intention to present the issues in the way The Globe and Mail reporter has done it.

Editor.

Student Information:

A new service to the churches has been established by the Campus Ministry of the Christian Reformed Church this year. Through Campus Ministry Information Central one appeal will be made to all Canadian CRC's for information about students coming to various Canadian universities. This information will then be passed on to campus-contacts in each university-city who will strive to introduce our students to other Christian students and to Christian student activities. The consistories are receiving more information and appropriate forms on this service. In the meanwhile anyone wishing to send or ask information in regard to a specific university can do so by writng to: Campus Ministry Information Central, 2 Avonhill Court, Willowdale 443, Ont.

Bazaar for Christian Education

On Saturday, September 25, 1971, 10 a.m.-9 p.m. a bazaar will be held for Christian Schools at the Rehoboth Christian Reformed Church, 800 Burnhamthorpe Rd., Etobicoke (Toronto, West of Highway 27).

It promises to be a bazaar for everyone. For you bargain hunters there will be brand new merchandise on our Cosmetic, Toy and Gift stands and all items will be greatly reduced. For the children a Games Room and for the browsers a good selection of books and records. We have terrific buys on our Rummage Stand, in particular, a dozen Ski Doo suits for children, barely worn, up to size 6X selling for an average of $5.00. Cakes, cookies jam, tarts, fudge all have been promised for our Home Baking stand. Door prizes will be given at various times during the day and for some lucky person there will be a Free Dinner for two at the Holiday Inn.

Let's Play Chess

Editor: Charlie Hess

THE LADDER (June Problems)

Names	Problems & Points 448 (3)	449 (2)	450 (4)	451 (2)	Max. 11	Sub total	Previous total	TOTAL
S. J. Prinsenberg II, Vancouver, B.C.	3	2	2	2		9	78	87
B. Kobes II, London, Ont.	3	2	4	2		11	65	76
A. Bruinsma II, Chatham, Ont.	3	2	2	0		7	63	70
G. C. Lok, Vancouver, B.C.	3	0	0	0		3	61	64
F. Reinink II, Walton, Ont.	3	2	1	2		8	55	63
P. J. Pols, Pickering, Ont.	3	0	0	2		5	43	48
W. H. Vandenborn, Edmonton, Alta.	3	2	1	2		8	38	46
A. Schuitema, Gorrie, Ont.	3	2	—	0		5	31	36
G. Vandenberg III, N. Burnaby, B.C.	3	2	2	2		9	20	29
B. Dikland I, Brockville, Ont.	2	0	—	—		2	23	25
H. R. Los I, Windsor, Ont.	—	—	—	2		2	23	25
W. Triemstra Sr. I, Ottawa, Ont.	—	—	—	2		2	18	20
A. Renema III, Duncan, B.C.	0	2	2	2		6	(93)	6

REMARKS

The June program was rather tough as the figures above demonstrate. Fortunately our solvers were not unhappy with the hard problems. Many wrote that they enjoyed them. The score is lower than ever. 77 points out of a maximum of 143 barely makes 50%. Well, this situation makes our contest interesting and worthwhile in my opinion. Nr. 450 promised four points because of the high qualities of the problem. However, only one scored 4 as the highest . . . Good that the month of August had no program at all. Now we got a chance to relax a bit!

CALVINIST-CONTACT
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CO-LABOURERS

Recently we received two articles about the same subject, dealing with an interview which was published in the Toronto "Globe and Mail" of August 14.

We had to overcome some hesitation before we placed the articles. Our readers will recall that in April of this year a conference was held in St. Catharines, Ontario, where a frank and open discussion was held about the way in which we have to live and in which we actually lived with one another. At the close of this conference it was felt by everyone present that the blessing of the Lord had rested upon this conference. People had come much closer together and although the differences of opinion were not ironed out, the attitude was completely changed, for which the Lord was humbly thanked.

However, the interview in the Globe and Mail *causes fear that the old spirit of controversy, as was so apparent before the St. Catharines conference, does not seem to be gone altogether. Since this spirit has proven to be deadening to the Christian community and to the spiritual health of so many, the writers of the articles wanted to express a sincere warning to the Christian community.*

In this context we have overcome our hesitance and we have placed the articles under the heading "From the mailbag." However, we want to make it very clear that Calvinist-Contact does not want to start another discussion about the AACS. We believe that we have paid our share in the past as far as this discussion is concerned. But we do believe that (to borrow a term from Rev. Vanden Pol) there is need for "cross-fertilization" among us.

If we take a little distance for a while and consider what we are really doing and what our task is as Christians, we will come to the conclusion that the Kingdom of God is something which God Himself brings and not one or a group of human beings. It is God Who does it and He has graciously appointed us to be His co-labourers. This should make us careful in what we say and do. As soon as one starts to build his own kingdom (either personally or in his church or in his organization) he ceases to be a co-labourer of the Lord. These two simply do not go together.

If I am convinced that the Lord made me his co-labourer then I have to follow the Lord very closely. Then I will see that that Kingdom is not only manifested in the church and in organizations, but also in persons. Did not the Lord Jesus say that the Kingdom of God is within you? I have to be very much concerned that in dealing with my fellow believers personally, I am a co-labourer of God. I have no right to write any one off if God does not write him or her off. A co-labourer does not run ahead of the Lord, but follows the Lord.

As it is said, we do not intend to start anew a discussion about the AACS and we trust that our readers will keep that in mind when they write us. But we do intend to stress the point that we have a Christian community in which not any person or organization is prominent but in which God is prominent and He alone.

D.F.

From the Mailbox

•

Which Spirit, Brothers ?

This is the question I want to raise. It is in many a heart and mind.

The word from many communities, churches and people is, that either the AACS or the Neo-Pentecostal movement are threatening to split up the church and the christian fellowship, and in some cases that both of them will.

Till recently I refused to believe that things were as serious as some of my friends and colleagues felt and told me. However, I am now inclined to believe them and I want to cry out for a STOP AND REFLECT what you are doing.

I still hope that the AACS in its leadership locally and headquarterly — let me also forge a word of my own like they have a habit of doing in their community — is not of one mind and spirit and when it becomes that way, that it will be the "Edmonton spirit" and not the "Toronto spirit".

If the first one prevails, I can accept a lot, even though I may not agree with ideas, programs, and actions and then we can trust that the Lord will bless us also through "cross fertilization" of opposing views and different actions. But if the last one prevails, I fear for the true peace and unity of the Reformed community in general and the Christian Reformed Church in particular. And I dare say that that spirit is not of the Lord, but of the devil.

What do ' mean with the Edmonton spirit? Well, a few weeks ago I received Calvinist-Contact, Aug. 12/19, 1971 and on page 10 under "Scanner" I read "A Message to the Community" by the Board of the Edmonton Chapter of the AACS. In it, they still dwell upon the good of the St. Catharines Conference; they are "aware of the pain and perplexity that exists in our community with regard to the AACS". O, yes the AACS has also elated many, but it also has hurt many, often those who most expected encouragement and leadership from the AACS. Hurt they were through activities and published statements from the AACS head office, its boards or committees; by local chapters and its members in other instances. (Most of this is practically quoted.) Now the Edmonton chapter board asks for forgiveness to the extent that they have been responsible. They confess it as sin. And "We are sensitive to the fact that organizations, motivated and guided, as they are by a certain spirit, can be corporately guilty of mistaken attitude and bad actions." They ask for forgiveness. They promise to do all in their power to remove complaints. "We assure the community that we desire the AACS to be an expression of our common Christian life, in joy, in freedom, and in mutual encouragement, as we face up to our Kingdom tasks in today's world. They claim that some misgivings quite likely stem from misunderstanding of our purpose to form a different view of our Christian calling in society." They point to the pamphlet "The AACS in the Christian Community" as a good source of enlightenment. Then the board requests people not to build a case against an organization on partial or mistaken information. "Please give us a chance as much as possible to straighten our existing confusion". And in conclusion they confess: We know in part and we prophecy in part. "We invite you to help us in the difficult assignment of shaping a God-glorifying response to the challenge of our age. We pray that our sins may be both forgiven and overruled by a gracious Heavenly Father. May his Spirit control and unify us all."

This is what I in my own mind now call: "The Edmonton spirit". The AACS may have ideas and concepts with which I do not agree; of which I wonder whether they are in line with our reformed faith and confessions or which I think to be one sided and in their emphasized onesidedness dangerous for a harmonious development of the Church and Christian life. I may think that they are not radicalists, but theory — or philosophy — consequentionalists. But as long as they are willing to bring their "thing" in as a service and a contribution to the Christian and Reformed community and are willing to give that community time to absorb, amend, accept or reject it, and not to whip or dominate it, they are my brothers and I love them and I will listen to them, talk to them, eat with them and you name it.

However, there is another spirit, which I will call for the sake of simplicity, the "Toronto spirit". And I beg my Toronto friends in advance for forgiveness for this loose use of their city's name. (I discovered a different spirit, I believe, in a Toronto newspaper. Only for that reason: "Toronto" spirit.) However, it is especially in Toronto that another spirit seems to prevail. The spirit not of: we know in part and we prophecy in part, but: We are like the prophets of old, calling Christians back to Christ. Not the spirit of: We desire to contribute to the Reformed community the fruits of our reflections and labor for your critical reception and possibly fruitful use. No; but: If the Christian schools continue to use the curriculum of the NUCS, they're useless instruments for us to use to spread the Gospel.

Not the spirit of: in humility count others better than yourselves, but: There is some truth in the accusation that we're messianic, but we have to be rigid, because we are a small force.

Not the spirit of: One Lord, one faith, one baptism, of recognition of the multicoloured wisdom of God (Eph. 3:10), but the spirit of divisiveness: speaking of the narrow view of the conservative elements.

Not the spirit of: Not by force, nor by power, but by My Spirit, says the Lord, but: We have power with few resources only because the structure of the institutional church is hollow. In the end analysis, conservatives can't win because we have students; we reproduce ourselves, and they don't.

The second half of these preceding sentences are almost to the letter quotations from an article in "The Globe and Mail", Saturday, Aug. 14, 1971, written by Peter Mosher and the man quoted is Robert Carvill, Director of Communications of the AACS, apparently spoken in AACS headquarters at Lyndhurst Ave., Toronto. The heading of the article in bold letters is: "Christian Reformed Church split over social witness".

The gist of the article is, that a schism threatens the CRC and the dividing force is the AACS. And what are the reasons? Well, there is actually one basic reason and that is Christian involvement in all of society. Mr. Carvill is quoted as follows: "Although our theology is orthodox, we feel it must be applied in all spheres of life. Unlike many conservative church members, we don't equate democracy, with its liberal humanism, with the Christian way of life. Our first duty is not to the state, but to God." May I ask: If I don't agree with the AACS ideas in labour and politics, am I a conservative, steeped in liberal humanism, who equates democracy with the Christian way of life? Must I indeed in this specific context accept the AACS speakers as "the prophets, calling Christians back to Christ"? Another quote: "If we limit Christ's pre-eminence to institutional church, or to school, or to home or to all three, we make His Good News of no effect for such areas of life as politics and business. We believe such a stance to be contrary to biblical teaching". The context suggests that this is a conviction which is not shared by the Christian Reformed Church.

Mr. Carvill is not the only one quoted in this article, but Rev. H. Van Dyken and Mr. Peter Speelman only give their reactions to the positions expressed by Mr. Carvill and they express their deep regret and concern about the fact that no compromise seems to be possible and that a split in the church may very well be the result. On this matter Mr. Carvill is quoted as saying, that the association has no desire to start a new denomination "unless it's on a large scale." It will work as long as it can for radical reformation within all Christian churches.

Now, what I, and I think many people with me, would like to know is a clearcut answer to the question: AACS, which one of these two articles quoted represents the true spirit of the AACS?

I don't talk about issues. Certainly we will have to talk about them in time to come: About what constitutes the Word of God, about "Common Grace", about the nature and the purpose of Christian organizations, about the Kingdom of God, its scope and character especially in this present dispensation as well as about how the Good News should be preached in the churches and how the church service should be organized and conducted today. However, this is not my basic concern. That is the SPIRIT — spirit? — in which we live and labour. There, no compromise is possible indeed: It is either the Spirit of Jesus Christ or the spirit of darkness. And the Bible itself says it is not easy to discern the spirits, but we must test them whether they are from God.

Now the Bible is very clear about the fruits of the Spirit of our Lord. The only thing in which He is radical is in LOVE. (I Cor. 13), see also John 3:16; John 13:1; I John 4:7-11. No prophetic powers, no knowledge, no mountain-moving faith, no radicalism, even to the point of giving your body to be burned, gains anything. LOVE. Read what it is and what it is not, and read it again, my brother. Read Gal. 5, where f.i. under the works of the flesh are named: strife, dissension, party spirit, but under the fruits of the Spirit: love, peace, patience, kindness, gentleness and self-control.

Read Philipp. 2, where the apostle says that the spirit works in us the mind of Jesus Christ in such things as humility instead of conceit. Our unity, when we are truly one is in the Lord and His Spirit: not in traditions or thought-systems, not in organizations or actions, not in persons or programs.

Is Christ divided? Did our Reformed tradition redeem us from our sins? Does the AACS with its ideas and actions bring the breakthrough of a Resurrection from the dead? We are nothing, neither the one who planted, nor the one who waters, but only God who gives the growth. And we can lay no **other** foundation but Jesus Christ, not even Reformed traditions or Christian thought system — if such a thing ever will exist — (I Cor. 3) Our heart commitment must be to Him. Yes. But what is that really? And even that does not come first. First is Jesus Christ and therefore His heart commitment to us and our world. And that I have received Him and His commitment to us, to me also, with humble faith as amazing grace, that is number two.

And then comes the Christian life, which is not my life for the Lord, but Christ Himself, Who seeks to make Himself real for others and the world in me, in us.

If we are so one in the Lord, one in His Spirit, then there is no other radicalism, no other absolute in our Christian life in the world and for the world. Oh, yes let every man take care how he builds on this one and only foundation. But God's wisdom is multicoloured and never in black and white, and is the best way between two points ever the straight line for the Holy Spirit? Is there indeed one kind of answer to many questions on christian living or would the Spirit even use conflicting or defective and wrong answers to lead the Church in all truth? Certainly, we have to seek the right answer and stick to it according to the light the Holy Spirit gives us, but **He** will convince utlimately, not we. And as long as He doesn't, I'll love my brother and sister and live with them in the unity of faith and love, with patience and faith that in His time the Lord will open eyes and hearts, if He thinks it is good. After all: It is not you or me, or any association who brings the New Jerusalem down from heaven. That's what the Lord does Himself. That makes us ask questions: What is the Kingdom and the Kingdom causes we so easily and so often talk about? What is it really?

I don't consider myself a conservative, nor a radical, sometimes I have problems with the church, and I am not very enthusiastic about our christian organizations at this time: I wonder where they will take us. I have no life but Jesus Christ. If He was not committed to me and when His Spirit does not guide me by the light of His Word, I still am an impossible husband, father, church member and minister. When I realize this the best, I seem to be most blessed in my life and work.

May the amazement of such grace penetrate into the fibre of the churches. May it live in all the words and deeds of all christian people and leaders at all times, in every situation, attitude and encounter.

We need this at this time before any actions or programs.

We need to know that we are brothers in the Lord.

We need to learn (again?) to esteem the other higher than ourselves.

It is exactly in connection with the judging of one another as to the specific rules and ways of christian living, that the apostle says in Gal. 5:13-15, "You were called for freedom brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, "You shall love your neighbour as yourself." But if you bite and devour one another take heed that you are not consumed by one another".

May I ask: Are we one in the Spirit, AACS, brothers?

Al. J. Vandenpol,
Georgetown, Ont.

A Profile and a Prognosis

The readers of our paper are acquainted with **Mr. Robert Carvill**. He is the communications director of the A.A.C.S., and some time ago he used to draw some ingenious pictures of personalities among us which he published in Calvinist-Contact: he called these pictures **profiles**.

In the issue of August 14, 1971 of the **Globe and Mail** Mr. Carvill, in an interview with one of the editors (Mr. Peter Moshen) draws in some sentences a profile of the Christian Reformed Church.

As far as the membership of that church is concerned, Mr. Carvill distinguishes between conservatives and radicals. He is cited as saying: "Many conservative churchmembers equate democracy, with its liberal humanism, with the Christian way of life." "We must go beyond the narrow view of the conservative elements. When there's any conflict, those people back up and defend their three fundamental values — home, church and school. They don't believe in social action. We have power with few resources only, because the structure of the institutional church is hollow. In the end analysis, conservatives can't win because we have students; we reproduce ourselves, and they don't."

Over against these conservatives Mr. Carvill pictures the radicals with whom he identifies himself. "Some of our money comes from a radical remnant in the Christian Reformed Church." "Much of our support is from people under 35 and over 55. The younger people see that a radical approach is needed, and the older people experienced church revolutions in the Netherlands early in this century and appreciate our struggle." "As radicals we want to live in a way that means a chance of going out of existence."

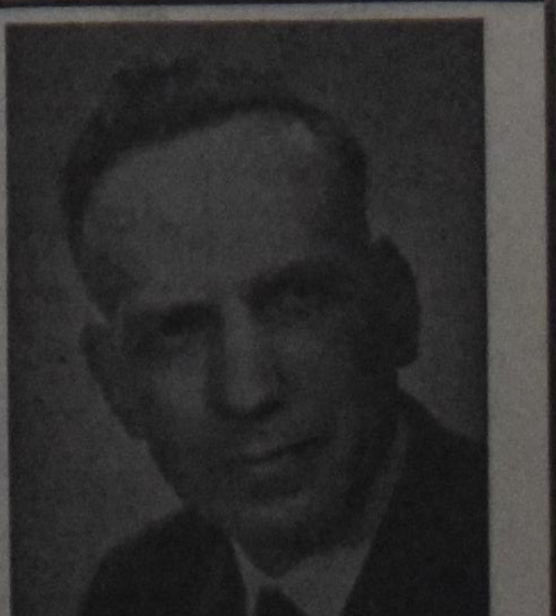
This **profile** of the Christian Reformed Church is complemented by a **prognosis**. He speaks of his expectation that a new International Union of Christian Schools will be formed (in distinction from the present National Union of Christian Schools) because the material presented by the last-mentioned Union makes the teachers who use it "useless instruments for us to spread the Gospel." In other words: a split in the school-movement. However, he does not announce a split in the Christian Reformed Church. "The association has no desire to start a new denomination, unless it is on a large scale." The conclusion of the **Globe and Mail** was another one. Mr. **Peter Mosher** wrote at the end of his article: "With both factions seemingly not interested in compromise, no solution seems apparent, leaving the strong possibility of a church split on grounds which seem only indirectly theological."

I myself am not a reader of the Globe and Mail; the article under discussion was brought to my at-

(Continued on page 4)

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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A Profile and a Prognose

(Continued from page 4)

tention by one of my church-members who was both amazed and shocked, and who asked me: "What does all this mean?"

Yes, that is the question, what does all this mean?

I would like to have an answer myself.

As a matter of fact Mr. Carvill is an outsider, as far as the Christian Reformed Church is concerned; in the interview he declares: "I'm a Baptist." He likes to draw profiles and he is an ingenious man. But in order to draw profiles one must first make some study of his object. Mr. Carvill seems to have been handicapped by a lack of real knowledge of his subject.

Or, what do you think of his information about church revolutions in the Netherlands early in this century? Who told him about these revolutions or where did he read about them? This is not only incorrect, it is sheer nonsense. And even if Mr. Carvill did refer to e.g. the Afscheiding and Doleantie of the former century (suppose for charity's sake that he meant it that way), then the term 'revolution' has never been used for these church-movements; this term is not a historical term, it is borrowed from Mr. Carvill's own vocabulary.

It is as incorrect, it betrays again the fragmentary knowledge of an outsider, when Mr. Carvill, speaking of conservatives in the Christian Reformed Church, states that they simply equate democracy with its liberal humanism with the Christian way of life. It may be true that there are such members of our churches; but as a generalization it is an easy superficiality. I know of no minster among us who will say to his pupils in the catechism class: the Christian way of life, that is democracy. I know of no elder among us who goes homevisiting and says: "Let us speak now about your christian life; is it really democratic?" I know many, many so-called conservative church-members (what a bad label!) who feel very, very uneasy with the political structure of Canada and America. Speaking as Mr. Carvill does only betrays ignorance as far as his grass-root knowledge is concerned.

I am more concerned, however, about his **theology**, as far as the doctrine of the **church** is concerned; he writes in general that the structure of the institutional church is hollow, whatever that may mean; but he writes in special, that "the association has no desire to start a new denomination, unless it is on a large scale."

I must honestly confess that this kind of language is strange to me; it is at any rate no Reformed language, perhaps it is due to Mr. Carvill's Baptist background, which is in agreement with Independentist church-policy. It may also be in line with the ideas of the church as a 'societal structure', as also the school and a labor-organization are societal structures; we can found schools, we can found labor-organizations, why cannot we found churches?

But, as I stated, this idea is certainly not Reformed.

We cannot manipulate the church of God; and we should not desire to start denominations or to do so only when large numbers have been made ripe to follow our banners.

This is human, too human.

The church is not a structure which corresponds to our strategy, but to the strategy of the Son of God; the church is not a free-will organization which we join together according to our wishes; the church is not a communion of saints which we select but which God elects; if ever we should oppose human or humanistic democracy it is in this area.

I was far from happy with the article which I read in the Globe and Mail; I may be accused that I only quoted part of it and not the words which were spoken by a minister and a member of Christian Reformed Churches in Toronto; but I did not want to lay too many irons in the fire.

I have a sincere wish.

Some months ago a conference was held in St. Catharines, and that conference was meant to bring about a confrontation and a conciliation; at the end of that conference some points of agreement were formulated and later published. My wish is that we don't start again growing and flowing apart; and I can hardly imagine that the voice of Mr. Carvill in the Globe and Mail was the voice of the Institute. And I would appeal to the brothers: **do not go this way.**

Louis Praamsma.

500 Churches Hit Angela Aid

Portola Valley, Calif. (EP) — An estimated 500 of 8,000 Presbyterian congregations across the country have registered protest against the denomination's $10,000 gift to the Angela Davis Defense Fund.

William P. Thompson, the church's chief executive officer, said that some of the congregations objecting had said they will refuse to continue contributions to the national body. But he pointed out that the money had not come from church contributions, but from general fund reserves which consist of unspecified gifts, legacies and bequests.

The $10,000 has actually been replaced by 20 black Presbyterian clergymen who each gave $500.

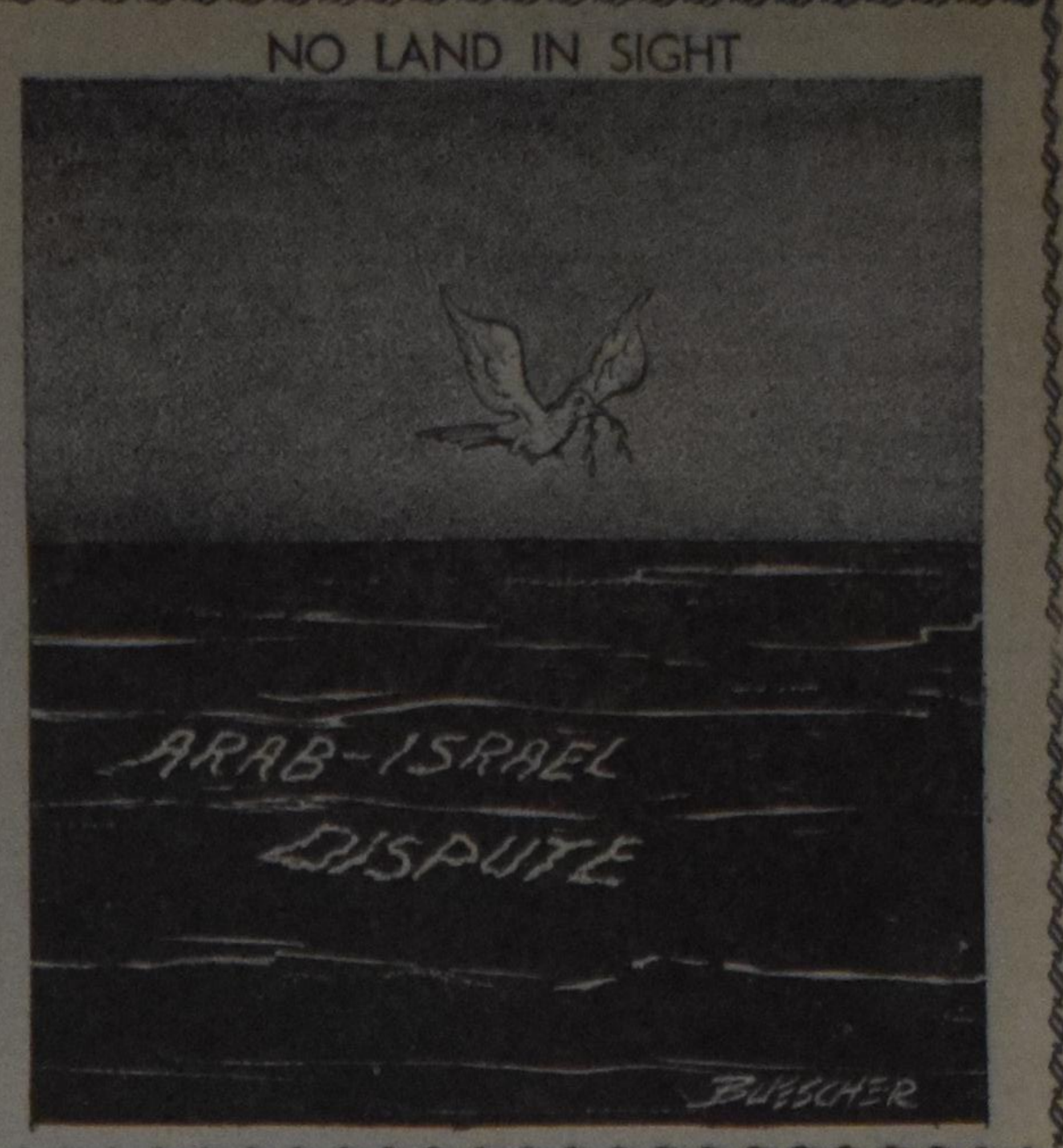
Thompson, who was recently elected to his second term as Stated Clerk of the General Assembly, was in Portola Valley to celebrate the 10th anniversary of the opening of the Sequoias Retirement Community — a residential community funded by the United Presbyterians.

Once 'Richest Girl' Makes Harmony in Black Choir

Nutley, N.J. (EP) — Miss Doris Duke, "the world's richest girl" back in the 1930s and '40s, has joined the congregation of a black church here and sings in one of the choirs each Sunday.

The white tobacco heiress sings in the senior choir and "she sings well," a member of the First Baptist Church here said.

Pastor Lawrence C. Roberts at first had refused to confirm or deny to a reporter that Miss Duke, who lives on a 2,500-acre estate in Somerville, N.J., was a member of the congregation. The Baptists are helping to keep their famed church member out of the limelight and even refused permission by reporters to take her picture at a church banquet.



SETTING REASONABLE EXPECTATIONS

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Today I want to talk with you about "Setting reasonable expectations for ourselves". Many men and women have the impression that they have to be perfect parents. If a problem arises which they don't know how to handle, they feel that they are total failures. If a child gets into difficulty, they blame themselves for having let it happen. If a child is not doing well socially or in school, they feel it's all their own fault. Now it is well to remember that we do have special responsibilities for the well-being of our children. But at the same time we cannot be expected to do a perfect job of it. You work and you strive and you try in the best way you know how, but no matter how hard you try, things may not always work out in every instance, because we are human and as human beings we make mistakes and sometimes we follow advice which is not the best advice. You get irritable, cranky, tired and fussy, and you cannot always give your children the kind of attention they ought to have. Also while you as parents have more influence than anyone else on this child, there are others too, that influence the children; friends, teachers, other adults, the other children in the family. It makes a difference whether a child is the first child in the family or whether he is the youngest or the middle child. All of these things will make a difference.

Now the same principle also applies to our relationship as husbands and wives. The perfect mate doesn't really exist except in novels. You may be a good companion and an excellent provider, or a good homemaker; and if you are superior in all these qualities, you must still remember that this does not necessarily make you a perfect mate. But nobody is really expecting you to be perfect. The most that we can look for in others is that we have a reasonable expectation that the other person will try to fulfill his role in such a way as to contribute to a good marriage. If your husband complains, for example, that you are becoming a bit sloppy in your appearance, or that you are not doing your housework as well as you ought to do, it is only reasonable to expect that you might correct this situation. Or, if a wife complains that her husband is not doing his share of the work or that he is not taking care of the children in a way that he ought to, there is a reasonable expectation that he might change and that he might seek to fulfill his responsibilities in a better way. This is the goal that we have to look for in marriage; not trying to be perfect, but living up to reasonable expectations.

The fear of failure may affect your family in many ways. Whenever we observe our children and we get the feeling that they are not really doing what they ought to be doing, or that they are not really accomplishing what they should be accomplishing, is it possible that such people are merely trying to make children to be copies of themselves? Or is it possible that we are only trying to see that our children are not going to repeat the same failures that we had in our lives? Too many parents are trying to live their lives again in their own children. A man would have very much have liked to have been a lawyer, but he could not make it financially, he could not find the means to get him through school, so he was determined that his son was going to be a lawyer, and he worked for this, and slaved for this, and he practically forced his son into law school, but he dropped out after a year because he was not fit for it. He was far more interested in something more technical and took on physics and science and fulfilled his role in life that way. The father felt very disappointed in a son like this, but the only reason he was disappointed is because he wanted to see his own life fulfilled in his son. It is true that a number of ministers have sought to have their sons go into the ministry; schoolteachers have wanted their children go into the same profession; doctors often like to see their sons in business with them; but when they are merely doing this in order to live their own lives in their children, it is not the wisest thing to do. We are not setting reasonable expectations for our children when we do this.

If you are trying to force your child into a certain mold, remember that your child has the right and the need to develop in his own way, to follow his own pursuits. Certainly, you will want him to do his best, to keep him from getting out from trouble, and from making serious mistakes, but do not consider it a mistake if he doesn't want to go into the profession that you have chosen for him. Give him guidance; give him encouragement; help him to become aware of the advantages and the disadvantages of the choices that he must make; but then let him make up his own mind. It may cause you to fret if your son wants to study philosophy or music, or become a storekeeper, instead of a doctor, or a minister, or a lawyer; but if that is what he wants to do, he has the right to do it. It may not do very much for your prestige, but this is the kind of thing that we should let our children choose.

There was a man who was an excellent violinist and he played in the symphony orchestra and music had become his whole life. When his son showed musical talent at an early age he was very happy. He felt that the boy was going to follow in his footsteps and someday he would also play in a symphony orchestra or become a concert violinist. The child's musical skill developed beautifully and by the time he was a teenager there was every reason to believe that he would fulfill his father's ambition; but this boy had another interest. He liked to putter around with motors and cars and electrical circles. This departure from his main goal made his father very angry and he would scream at his boy and threaten him. Finally he told him: "You are going to have to make a choice; either you are going to be musical or you are going to go into mechanics. You can not have both." Well, the boy decided to go into mechanics; and he dropped his music. But it was a strange expectation of his father when the boy had musical talent that he could not have had both; that he could have been a mechanic and at the same time also have played in the symphony orchestra. This is the kind of thing that we do when we set expectations for our children which are not reasonable. Often we do this because we do not set reasonable expectations for ourselves. If we are going to tell our wives to do just what we want them to do, we are making a mistake. Your wife may not like golfing or bridge and that is her privilege. You stop picking on her because she is a poor sport and doesn't want to go off to play games; because possibly there are other things that she likes to do better. Or, if your husband prefers to stay home and work with his hi-fi set instead of getting involved in local politics, don't pick at him for being a stick in the mud, for not having leadership ambitions. Encourage him and let him go about the things that he enjoys as a hobby.

Stop looking for the weak spots in others in the family and start looking for the strong points; and help the other member to develop that which is strong in him. Give them encouragement; and let them feel that you like them for themselves in spite of their shortcomings and in spite of their failings. We need to stress and stress again that your wife, your child, your husband, is not an extension of yourself. You are part of each other as members of the family but each one must retain his own individuality, make some of his own decisions, and in this way, work together. These are reasonable expectations. No, they are not perfect; but they are reasonable expectations. Jesus says about Mary who had anointed his feet, "She has done what she could." That is all He asks of us. Should we then ask more?

OUR THOUGHT FOR TODAY: Do not live in the outer courts of the temple of the soul, but learn to live in the "holy of holies" in that which lies within you. For when the attacks of the world come to us in an alarming way, the soul's health will be found in the solitude when he is alone with God.

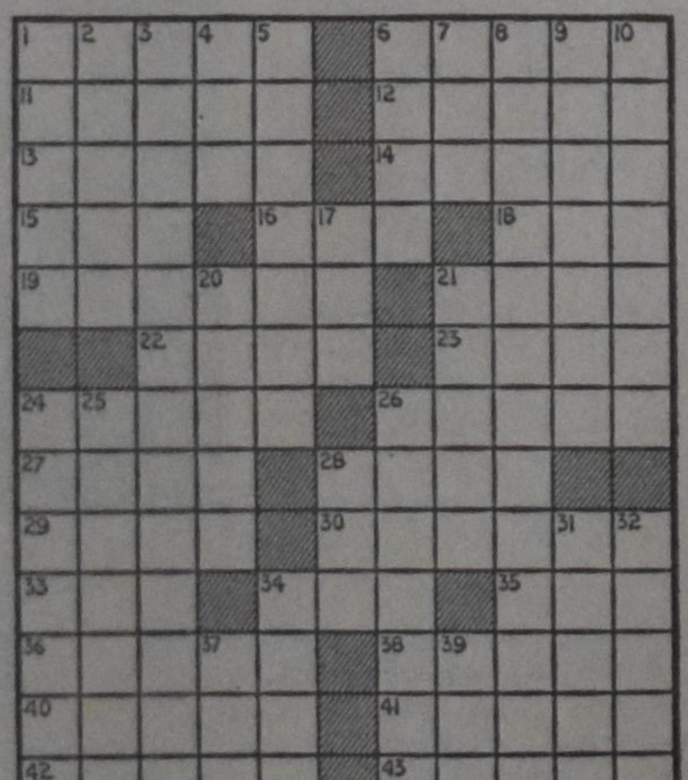
CROSSWORD PUZZLE

ACROSS

1. Indian form of address
6. Mean fellow
11. Small amount
12. Accustom
13. Did a cowboy's job
14. French painter
15. Wee devil
16. Scottish explorer
18. Greek letter
19. Finance (2 wds.)
21. Tralee's land
22. Frustrate
23. Shout of applause
24. Becalmed
26. Swiss city
27. Salts
28. First-rate
29. Being (Sp.)
30. One of the "Three Wise Men"
33. Belgian commune
34. Roman bronze
35. Moslem VIP
36. Lady's title
38. Fortune-telling cards
40. Obliterate
41. —— nous
42. Man-made fabric
43. Aristocratic

DOWN

1. Comic ——
2. Wine's bouquet
3. Words on a greeting card
4. Bobby's Orr's milieu
5. Portable sleeping need
6. Mickey and Minnie
7. Daughter of Cadmus
8. Unexpected treat (2 wds.)
9. Caustic
10. Of part of the eye
17. Neighbor of Okla.
20. Untrue
21. Dame Edith ——
24. Kind of clam
25. Trumpet blare
26. Conceited individual
28. —— of Aquarius
31. Greek market place
32. Honey badger
34. Word of approval
37. Japanese national park
39. Year, in Madrid



SOLUTION

to previous

Crossword Puzzle

GELOVEN EN BELEVEN

In zijn serie "In Demonstration of the Spirit and Power" schreef Rev. J. Quartel op de voorpagina van ons vorig nummer een artikel onder het hoofd "Who heals all your diseases." Wij vermoeden, dat dit artikel de aandacht getrokken heeft. Maar wij zouden eigenlijk wel willen weten, WAAROM het de aandacht getrokken heeft. Als op die vraag antwoorden zouden binnenkomen, dan zouden die waarschijnlijk heel verschillend zijn. Mensen, die onder de indruk zijn van de samenkomsten van Kathryn Kuhlman zullen dit verhaal aangrijpen om te bewijzen, dat er toch wel degelijk iets bijzonders is met deze samenkomsten. Anderen, die daar sceptisch tegenover staan, zullen trachten de genezing van die zieke man psychologisch te verklaren. Rev. Quartel zette boven zijn artikel alleen maar "Who heals all your diseases."

Laten wij het maar eerlijk bekennen: daar zitten wij in onze kringen een beetje mee. Daar is een man, die haast ondragelijk lijdt en waar de dokters geen raad mee weten. En dan is er plotseling in zijn leven een moment, dat hij genezen wordt, alle medische wetenschap ten spijt. Wat moet je daar nu van denken?

Calvinistisch als de meesten van ons zijn opgevoed, zijn wij er aan gewend om ons geloof te formuleren. Daardoor hebben wij de klemtoon meer gelegd op het: hoe ZEG je dat, dan op het: hoe BELEEF je dat? Daarmee willen wij niets ten ongunste zeggen van die formuleringen. De gehele Heilige Schrift bestaat uit neergeschreven woorden en de belijdenis van de kerk is een antwoord op die geschreven tekst.

Maar die neergeschreven woorden, zowel van de bijbel als van de belijdenis, moeten iets doen. Zij moeten iets teweeg brengen. Zij moeten iets bij mij van binnen aanraken. Mijn belijdenis, dat is mijn antwoord op het Woord van God, moet een belevenis worden.

Nu is de titel, die Rev. Quartel boven zijn artikel plaatste, ontleend aan de dankzegging na het Heilig Avondmaal. Het is een bijbeltekst (Psalm 103). Wij zeggen dus (om andere woorden te gebruiken): "Wij danken U Here, voor de gemeenschap aan Uw tafel, wij danken U dat U het ons verzekerd hebt, dat ons leven is verlost van het verderf, dat U ons leven kroont met goedertierenheid en barmhartigheden, dat U ons van alle ziekten geneest." Dat zeggen we. Beleven wij dat ook?

De Heiland zei tot Martha, nadat Lazarus gestorven was, "Indien ge gelooft, zult ge de heerlijkheid Gods zien." Indien ge gelooft, niet alleen zegt dat ge gelooft, maar beleeft dat ge gelooft.

Nu vertelt Rev. Quartel ons van een man, die dit zeer persoonlijk ervaren heeft. Wat is onze reactie? Kijken wij naar Kathryn Kuhlman of trachten wij de genezing psychologisch te analyseren? Zien wij dan niet wat God deed en horen wij Hem niet spreken in de genezing van die man? Het gaat niet in de eerste plaats om die patient, die genezen is, het gaat om God, die de genezing gaf.

Wij moeten God geloven op Zijn Woord. Wij moeten dit Woord niet geloven voor zover dat strookt met onze menselijke overwegingen en ervaringen. Wij moeten het geloven om dat Woord zelf. Als Hij in Zijn Woord zegt, dat Hij al onze ziekten geneest, dan moeten wij dat geloven. En als Hij zegt, dat wij onze weg op Hem wentelen mogen, want dat Hij voor ons zorgt, dan moeten wij dat onvoorwaardelijk geloven. En als de Heiland tot Petrus en over zijn hoofd tot ons zegt, dat Hij gebeden heeft dat ons geloof niet zou bezwijken, dan moeten wij dat geloven en dus ook geloven, dat het de Satan niet gelukken zal ons te schudden als de tarwe.

Wij denken teveel van ons zelf uit en te weinig van God uit. Als de Here ons het geloof geeft, dan kijkt Hij nauwkeurig toe, wat wij met dat geloof doen. Hij geeft het om Zichzelf er in terug te vinden, want het komt van Hem en het blijft van Hem.

Geloof wekt vertrouwen. En Godsvertrouwen wordt nooit beschaamd. Nooit.

D.F.

VAN DOMINEES EN GEMEENTEN

(4)

Een Independente Afgescheidene

door JOHN DE HAAS

Toen Ds. De Cock was geschorst in December 1833, was er iemand die de mededeling van dit feit "met ontzetting" had vernomen. Het was Hendrik Peter Scholte, predikant te Genderen in Noord Brabant. Deze beiden zijn in de eerste jaren na de Afscheiding nauw met elkander verbonden geweest, en vaak worden nu nog De Cock en Scholte in één adem genoemd. Het is daarom, dat we van deze merkwaardige man het een en ander willen vertellen. We noemden hem hierboven een independente, een onafhankelijke Afgescheidene. Dat heeft hij in vele gevallen getoond te willen zijn. Men oordele zelf.

Geboren 25 sept. 1805 te Amsterdam, afkomstig uit de Hersteld Evangelische Lutherse Kerk, deed hij belijdenis in de Ned. Herv. Kerk. In 1829 ging hij te Leiden theologie studeren. Daar vormde hij, tezamen met Anthony Brummelkamp en Simon van Velzen de "club van Scholte", bezochten trouw de oefeningen van de bekende oefenaar Le Feburé en werden door alle andere studenten gehaat en gemeden.

Tijdens de Belgische opstand namen de drie vrienden dienst als vrijwillig jager, aan welke daad Da Costa een zeer gezwollen gedicht wijdde.

In 1832 werd hij kandidaat en werd 14 mei door het Prov. Kerkbestuur van Noord-Holland tot de Evangeliebediening toegelaten.

Reeds spoedig had hij grote naam; de streng-orthodoxe gemeenten, waar hij optrad, werden door zijn prediking zeer gesticht. Zo preekte hij 28 oktober 1832 te Huizen, waar hij zo in de smaak viel, dat onmiddellijk na de dienst het plan werd gemaakt hem te beroepen, hoewel er geen vacature was. Een inschrijving werd geopend en op staande voet werd het tractement voor de tweede predikantsplaats voltekend. Doch de gemeente van Genderen, Doeveren en Gansoyen beriep hem 12 november 1832, welk beroep Scholte aannam.

Hij werd op 3 maart 1833 bevestigd; van stonde aan ging er een grote roep over hem uit. Uit heel het land van Heusden stroomde men samen, om "het wonder Gods", zoals men hem in de eerste opwinding noemde, te horen. In het kerkgebouw te Doeveren moest een galerij worden bijgebouwd.

Van de aanvang af liet Scholte het stellen van de vier vragen vóór de viering van het H. Avondmaal na; gezangen liet hij in het begin een enkele maal, later in 't geheel niet meer zingen. Steeds openlijker getuigde hij tegen de afval van zijn dagen en tegen de afwijking van de waarheid in de Hervormde Kerk. Van Ds. Hendrik de Cock van Ulrum ontving hij enige van diens brochures. Naar aanleiding hiervan trad hij met De Cock in correspondentie; het bericht van diens schorsing, 19 dec. 1833 door het Classicaal Bestuur uitsproken, ontving Scholte, zoals hij in zijn brief van 9 jan. 1834 mededeelde, "met ontzetting" en hij sprak er toen reeds van "zich onafhankelijk te verklaren van de Synodale Hervormde Kerk en als eene afzonderlijke gemeente desnoods haren eigen herder en leeraar zooveel mogelijk te bezoldigen en alzoo een vry toevlugtsoord te worden voor alle bedrukte en gehate Sionskinderen in den omtrek".

In oktober 1834 bezocht Scholte Ulrum, zoals wij in de schets over De Cock reeds hebben geschreven. Omdat hij toen op verzoek van de Ulrumse kerkeraad gepreekt had, werd hij bij vonnis van 29 okt. 1834, zonder hierover te zijn gehoord, door het Classicaal bestuur van Heusden voor de tijd van drie maanden als predikant geschorst.

Nauwelijks was dit in zijn gemeente bekend geworden, of er werd op 1 nov. d.a.v. bij de Doeverense kerkeraad de "Acte van Afscheiding" ingediend, waarbij alle lidmaten (behalve zes mannen en twee vrouwen) verklaarden "dat wij niet langer onder zulk een bestuur willen leven, en met hen, die er zich aan onderwerpen, in kerkelijke gemeenschap verkeeren, maar ons houdend aan Gods Woord en de daarmede in alles overeenkomende formulieren van eenigheid, als Gereformeerde Gemeente van hen afscheiden".

Diezelfde dag zond de kerkeraad het stuk met een begeleidend schrijven door naar het Classicaal Bestuur van Heusden.

Dit bestuur sprak uit, dat Scholte "in geenen deele de bevoegdheid bezat, om zich van het Hervormd Kerkgenootschap willekeurig af te scheiden" en bepaalde, dat hij zijn tractement had verloren. Het Provinciaal Kerkbestuur van Noord-Brabant en Limburg ontzette hem op 10 dec. d.a.v. geheel uit de dienst.

12 Maart 1835 werd hij veroordeeld binnen drie dagen de pastorie te ontruimen; wegens ziekte van zijn echtgenote vond de verhuizing echter 27 maart plaats. Te Genderen waren twee kamers voor zijn gezin in orde gebracht en de gemeente beijverde zich, de inboedel van Doeveren naar Genderen te transporteren.

Ondertussen moest Scholte zich voor de Rechtbank te Appingedam verantwoorden over de gebeurtenissen te Ulrum. Nadat hij 29 november was verhoord, werd hij naar het Huis van Bewaring overgebracht en tot 4 december opgesloten, toen hij voorlopig werd ontslagen. Op 27 februari 1835 werd hij vrijgesproken.

Ondertussen was de vervolging begonnen. Tientallen malen is Scholte in de loop dier eerste jaren beboet; wanneer meer dan 19 personen, en ook wel als er minder aanwezig waren, werd de vergadering uiteen gejaagd, al dan niet gepaard gaande met inkwartiering.

In 1835 had Scholte zich te Gorinchem gevestigd, omdat hij van hieruit gemakkelijker de gemeenten kon bezoeken dan vanuit Genderen. In 1837 nam hij het beroep naar Utrecht aan, vanwaar uit hij grote invloed uitoefende in Zuid Holland en Noord-Brabant.

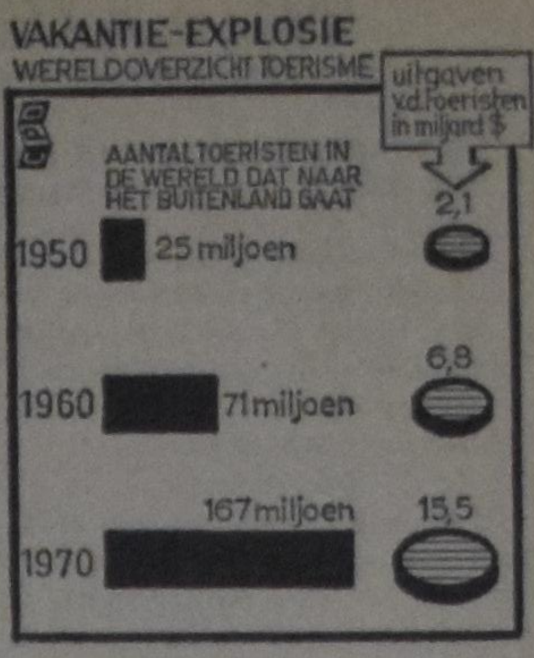
Toen de eerste Synode der Afgescheidenen op 2 maart 1836 en volgende dagen te Amsterdam bijeenkwam, werd Scholte tot praeses gekozen, terwijl hij op de tweede, 28 sept. tot 11 oktober 1837 te Utrecht, tot scriba werd aangewezen.

Op deze Synode werd de Dordtse Kerkenordening "herzien", in feite echter werd er een nieuwe opgesteld. Ook waren door De Cock beschuldigingen tegen Scholte ingebracht. Uit de bespreking dezer beschuldigingen bleek ter Synode echter, "dat er eigenlijk geen verschil bestaat in de leer, maar alleen in de onderscheidene wijze van ontwikkeling en gebruikmaking", waarom De Cock vermaand werd "om die ongegronde vermoedens te laten varen".

In dec. 1838 diende de gemeente te Utrecht een adres bij de Koning in, waarin zij verzocht te mogen worden erkend als Christelijke Afgescheidene Gemeente, waarin zij beloofde geen aanspraak te maken of te zullen maken "op eenige goederen, regten of titels van het Nederl. Hervormd of van eenig ander Kerkgenootschap; dat zij zelve zorgen, en zullen zorgen voor het onderhoud hunner kerkelijke dienaren, hunner kerkgebouwen en armen, zonder ooit aanspraak te maken op toelage uit 's lands schatkist".

De 14de februari 1839 volgde een gunstige beschikking van de Koning. Deze "aanvrage van de vrijheid" is spoedig door meerdere gemeenten gevolgd en heeft grote gevolgen gehad. Verschillende gemeenten bleven aanspraak maken op de naam: "Gereformeerde Kerk" en noemden zich straks, vanwege de heersende vervolging "Gereformeerde Gemeente onder het Kruis".

(Wordt vervolgd.)



BINNEN TIEN JAAR VERDUBBELING VAN HET TOERISME

Volgens de IUOTO (de internationale organisatie van toeristische verenigingen) is het aantal toeristen dat naar het buitenland gaat in de afgelopen 20 jaar verzevenvoudigd, evenals de uitgaven van die toeristen in het buitenland. Oorzaken van deze vakantie-explosie zijn o.a. de verhoogde welvaart, de toename van het autopark en de reclame. De grootste toeristenbevolking zijn de Amerikanen, Duitsers, Engelsen en Fransen; deze komen in de grootste aantallen de grens van hun land over. De verwachting is dat binnen de komende tien jaar het aantal buitenlandse toeristen verdubbeld zal zijn. Het vliegtuig zal een steeds grotere rol gaan spelen voor het internationale toeristenvervoer en de gemiddelde afstand die de toerist over de grens gaat zal steeds groter worden. In de toekomst is het te verwachten dat Birma, India, Japan, en Afrika steeds meer in de belangstelling komen te liggen van het internationale toerisme.

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Door vallen bezeren zich meer mannen en vrouwen dan door welk ander ongeval ook tijdens het werk. Behoedt uzelf tegen vallen met de beste uitrusting die u heeft — uw ogen, uw oren, uw verstand.

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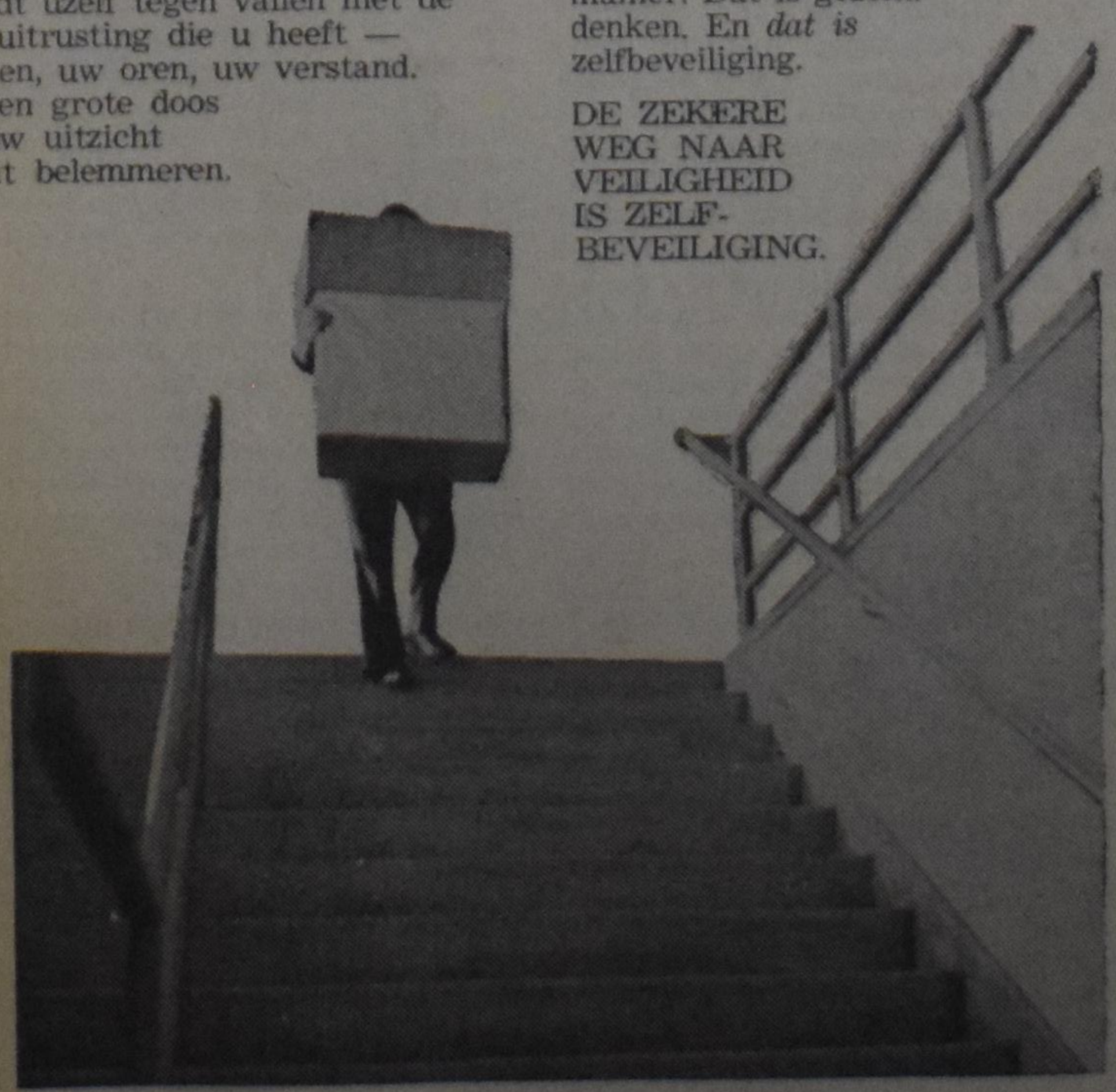

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WIJ LAZEN VOOR U

DE AFWEZIGHEID GODS IN HET OUDE TESTAMENT

Rede, uitgesproken bij de overdracht van het rectoraat aan de Theol. Hogeschool van de Chr. Ger. Kerken in Nederland, door prof. dr. B. J. Oosterhoff. Apeldoornse Studies no: 1. J. H. Kok, Kampen.

In de term (soms tot een modeterm geworden) 'afwezigheid Gods' spreekt zich een stuk modern levensgevoel uit. In 1956 verscheen **Miskotte**'s boek 'Als de goden zwijgen'; en in 1953 dat van **Buber** 'Gottesfinsternis' (De duisternis of verduistering van God) en, zoals dr. Oosterhoff in de aanvang van zijn rede meedeelt, de laatstgenoemde bekende joodse filosoof doemde deze 'Godsverduistering' karakteristiek voor het tijdperk waarin we leven.

Het optimisme van de vorige eeuw, waarin als vanzelfsprekend werd aanvaard dat God liefde, maar dan ook alleen liefde is, week voor het gevoel van vervreemding van onze tijd; na de catastrofes van twee wereldoorlogen, de massamoorden, concentratiekampen en uitgietingen van haat werd het voor velen moeilijk de hand van God nog langer op te merken; speciaal in Amerika kwam de contradictoire God-is-dood-theologie op; en velen, die toch zo ver niet wilden gaan, spraken van 'de afwezigheid Gods.'

Dr. Oosterhoff toont aan, dat dit levensgevoel niet zo modern is als het schijnt; reeds de vromen van het oude verbond wisten ervan, en speciaal in de Psalmen "horen we meer dan eens een schreeuw om God, die zo ver schijnt te zijn." (blz. 7)

In het vervolg van zijn rede geeft de hoogleraar vele voorbeelden van O.T. mensen, die ervan spraken dat God Zijn aangezicht voor hen verborg, en presenteert hij een korte exegese van de desbetreffende Bijbelteksten.

Zijn conclusie is, dat "voor menige vrome in het O.T. de afwezigheid van God een machtig probleem is geweest." (blz. 31) Een enkele maal wordt de zonde aangewezen in het Woord van God als de oorzaak van Gods afwezigheid, maar niet altijd. Soms worstelen de gelovigen met het **raadsel** van die afwezigheid, ze wisten er geen raad mee, ze worstelden met de gedachte van de **gerechtigheid** Gods die afwezig scheen te zijn, en in zoverre constateert dr. Oosterhoff overeenkomst met het moderne levensgevoel. Toch vindt hij ook 'een hemelsbreed verschil' en wel in **drieërlei** opzicht.

In de eerste plaats speelt de **zonde** in het probleem van de afwezigheid van God in het moderne denken geen enkele rol.

In de tweede plaats **worstelden** de O.T. vromen niet slechts met dit probleem, maar ook met God Zelf, ze gingen ermee in het gebed.

In de derde plaats hielden de O.T. gelovigen ondanks alles, in al hun strijd en aanvechting, het **geloof** vast. "Dat is de paradox in de strijd van de oudtestamentische vrome om God: hij twijfelt aan God en houdt tegelijk aan Hem vast. De moderne mens gelooft niet meer. Dan is er ook geen werkelijke aanvechting meer." (blz. 38)

Dr. Oosterhoff heeft in zijn rede een zeer belangrijk onderwerp aangesneden.En het is één van de verdiensten van zijn rede (in onderscheid van veel zeer vakwetenschappelijk-gespecialiseerde professorale oraties), dat hij dit gedaan heeft in bevattelijke taal. De mensen die naar deze rede geluisterd hebben, hebben hun professor kunnen volgen, en ze hebben iets goeds te horen gekregen.

Het viel mij op bij het overdenken van deze materie, dat in vroeger eeuw de Gereformeerde beschouwingen van deze zaak (want ze is niet nieuw) meer naar binnen gekeerd waren: een in de vorige eeuw herdrukt geschrift van **Voetius** was getiteld: **Geestelijke Verlatingen.**

In de 18de eeuw kwam ook dit thema aan de orde, in verband met de kritiek van het Rationalisme, en in die tijd was men meer uit op een Theodicee, een min of meer rationele rechtvaardiging van het doen Gods.

Dr. Oosterhoff, staande in onze tijd, is deze beide wegen niet gegaan. Hij heeft een belangrijke bijdrage geleverd voor de kennis van de problematiek van onze tijd, in het licht van het voor alle tijden lichtgevende Woord van God.

Louis Praamsma.

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DE GROTE MEREN

door Alan Edmonds

("De Grote Meren" is een artikel dat verscheen in een publicatie van Imperial Oil Limited, getiteld "Imperial Oil Review")

(Canadian Scene) — Toen Champlain in 1610 het Ontario Meer ontdekte, dacht hij een nieuwe route naar China gevonden te hebben. Vanwege de vijandelijke houding van de Iroquois Indianen kon hij niet verder in dit gebied doordringen. Hij stuurde echter de 17-jarige Etienne Brule de Ottawa Rivier op om via het Canadian Shield het gebied in de omgeving van Georgan Bay en het Huron Meer te verkennen. In 1612 — Brule leefde toen onder de Indianen aan Georgian Bay — wist hij St. Mary's Falls te bereiken, de scheiding tussen het Huron Meer en het Bovenmeer, en vandaar peddelde hij het Illinois Meer af (het tegenwoordige Michigan Meer).

We zouden al veel eerder van het bestaan van deze meren geweten kunnen hebben als Brule zich anders gedragen had. Hij scheidde zich echter af van zijn eigen mensen, sloot zich aan bij de Indianen, bespionneerde de Fransen, waarvoor de Engelsen hem met vaten rum betaalden en werd in 1632 door de Indianen tijdens een dispuut over een meisje gedood en opgegeten.

Hij heeft echter zijn stempel op de geschiedenis gezet. Waar de ontdekkingsreizigers uit die tijd ook kwamen, telkens weer hoorden zij dat Brule er al eerder geweest was. Twee jaar heeft het geduurd na de dood van Brule, voor de eerste blanke zijn pad volgde. Dit was Jean Nicollet, die had gehoord over een land met mannen met haarloze gezichten, die zich in de buurt van de bovenmeren ophielden. Hij nam aan dat dit Chinezen moesten zijn en trok in zijn van berkenbast gemaakte kano op onderzoek uit. Hij had een van damast gemaakte en met klaprozen en paradijsvogels gemaakte mandarijnen mantel bij zich, opdat hij in gepaste kledij zou kunnen onderhandelen met de Chinese kooplieden. Hij heeft goede zaken gedaan in huiden met de "haarlozen", die natuurlijk Indianen bleken te zijn. De geschiedenis verhaalt niet wat er van zijn mantel terecht gekomen is.

Uit deze veronderstellingen, die achteraf nogal absurd lijken, is het toch wel duidelijk hoe opgewonden men in Champlain's tijd was over de ontdekking van de Grote Meren. Toen men er achter kwam dat men dus niet een nieuwe route naar China gevonden had, werd aangenomen dat de meren dan in ieder geval toch wel rechtstreeks naar de Stille Oceaan en naar Californië zouden leiden. In Europa deden in de 17de en 18de eeuw opwindende verhalen de ronde over ongekende rijkdommen, die aan de horizon boven de Grote Meren voor het oprapen lagen. Men profiteerde inderdaad van de handel in huiden, maar goud, zilver en andere mineralen zouden pas in de volgende eeuw gevonden worden.

De rijkste zilverader die ooit in de wereld gevonden is, ligt bijna loodrecht beneden Silver Island, een klein eiland in Thunder Bay in het Bovenmeer. In de vorige eeuw heeft men er miljoenen dollars aan zilver gevonden, maar toen de mijnschacht een diepte van 1300 voet bereikte kreeg men moeilijkheden met water. De mijnwerker die het laatst uit de snel vollopende schacht naar boven kwam, schatte dat er zich tenminste $300.000 aan puur zilvererts bevond aan de voet van de schacht. En het zit er nog. Niemand heeft tot nu toe een manier gevonden om het meerwater uit de mijn te verwijderen en de schacht voldoende droog te houden.

Canada en de Verenigde Staten waren oorspronkelijk slechts kleine "enclaves" aan de kust, maar dank zij de ontdekking van de meren konden de ontdekkingsreizigers, gedreven door nieuwsgierigheid, hebzucht en de zucht naar avontuur, steeds verder westwaarts trekken. Het gebied van de Grote Meren — waarmee het stroomgebied van net ten zuiden van James Bay in het Noorden tot bijna de stad New York in het Zuiden bedoeld wordt (en dat omvat een oppervlakte van 288.770 vierkante mijl), is bijna net zo groot als Britannië en Frankrijk tesamen, en het is een van de dichtstbevolkte en meest geïndustrialiseerde gebieden van de wereld.

Deze meren zijn zo groot dat het woord "meer" eigenlijk helemaal niet toepasselijk lijkt. Als men het over een meer heeft, dan denkt men veeleer aan een soort grote vijver waar je met een bootje over heen vaart om aan de andere kant wellicht te gaan picknicken. De meeste schoolkinderen hebben wel van de Grote Meren gehoord, maar niemand kan de grootte van deze meren eigenlijk goed bevatten. Omdat zij zoet water bevatten worden zij meren genoemd, maar in feite zijn het binnenlandse zeeën. Van alle door land omgeven watermassa's is alleen de Kaspische Zee groter dan het Bovenmeer.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE
(Autenrsrecht voorbehouden)

(8)

Bram heeft eveneens medelijden met hem. Maar hij beseft dat hier van schuld geen sprake is, zelfs al zou Eine die bal gegooid hebben. Dit was zuiver een ongeluk. Hij tracht Fransje tot bedaren te brengen voor ze in den uze komen. Maar Vader bemoeit er zich al mee. Hij zegt: Ein-je noe je zin? Zokke groate lummels en dan nog nie wiesder wezen!

Even kijkt Bram zijn vader aan. Hij voelt dat hij, als de oudste, verantwoordelijk gesteld wordt, en dat is onbillijk. Hij zegt echter niets terug — hetgeen trouwens ook niet van hem verwacht wordt. Dat Vader het niet zo scherp bedoelt als hij het zegt, maar dat medelijden met Fransje hem die onredelijke woorden ingeeft, kan Bram niet uit diens woorden of toon opmaken. Hij is tenslotte ook nog maar even zeventien jaar.

Fransje is het nare verdriet en de pijn al weer vergeten. Maar hij verveelt zich. Poete zit achter de naaimachine. Maria zit kousen te stoppen. Ze hebben geen tijd om zich veel met Fransje te bemoeien. Hij zou erg graag eens aan dat wiel draaien, maar daar komt natuurlijk niets van in. Poete's spoel is leeg en ze maakt zich gereed om een andere te vullen. Dan mag hij even draaien. Dat is wel aardig, maar nu staat de halve machine stil, en dat ding aan de voorkant wipt niet meer op en neer, en dat is juist zo interessant. Moeder gaat weer verder met naaien, en hij gaat vlak bij haar op de banke zitten. Maar nu zit hij haar in 't licht. Ze zegt: Uut 't licht, Fransje. Ik kan gin steek zien.

Dan gaat hij aan de andere kant staan, vlak bij het draaiwiel, en zeurt: Mag 'k nog es ièn kièrtje draaien, ee Poete, ièn kièrtje mae?

Moeder laat het handvat even los om met de schaar een zoom in het goed te vouwen. Fransje kan de verleiding niet weerstaan om gauw het handvat een paar keer rond te draaien. Maar nu gaat het daar aan de voorkant schijnbaar niet goed, want Poete geeft hem zonder een woord te zeggen een mep met de schaar over de vingers.

Dan gaat hij zijn vertier maar bij de katte zoeken. Die ligt natuurlijk weer te slapen, op het kussen in Vaders zekelstoel. Achter haar ligt Moeders grijze neusdoek. Wacht, Fransje zal de poes lekker toedekken. Hij streelt haar met een hand liefkozend over de kop en zegt lief: Aai, poes! terwijl hij met de andere voorzichtig de neusdoek achter haar wegtrekt. De kat ligt hem slaperig aan te kijken. Ze drukt haar kop schuin tegen zijn hand en wil nog meer geaaid worden. Fransje doet het, maar hij streelt haar niet tot helemaal over haar rug, want hij weet bij ervaring dat ze dan op gaat staan en haar staart recht in de hoogte steekt. Ze moet juist rustig blijven liggen. Nu legt hij de neusdoek voorzichtig over haar heen. De poes laat het geduldig toe en spint genoeglijk verder. Fransje heeft zelf graag dat de dekens nauw om zijn hals sluiten, zodat de kou nergens door een holletje bij hem kan komen. Daar heeft de katte natuurlijk ook een hekel aan. Daarom drukt hij de doek zorgvuldig onder haar warme lichaam en tussen haar poten. De kat heeft haar ogen nu wijd open. Ze maakt een onrustige beweging. Bezwerend aait hij haar gauw over de kop. Hij gaat er op zijn knieën bij zitten en zegt: Kiek, poes, noe gaen me lekker slaepen.

Hij legt zijn hoofd bij haar op het kussen. Hij voelt het ronken binnenin haar in zijn eigen lichaam vibreren. Tevens voelt hij hoe lekker zacht en warm het poesenlijf tegen zijn wang is. Hij schuift nog wat meer naar voren en legt zijn hoofd boven op de kat. Hij drukt een beetje door om te tonen hoe veel hij van haar houdt.

Maar de poes vindt het nu welletjes. Ze wringt zich onder die last uit en zet zich met de achterpoten af om met een scheve sprong de vlucht te nemen. Het is een zachtmoedig dier en zal nooit opzettelijk krabben. Ze kan het dan ook niet helpen dat ze in haar angst zich tegen Fransje's gezicht afgezet heeft. Hij deinst achteruit, maar dan heeft hij reeds vier hete striemen op zijn wang te pakken. Schreeuwend rent hij naar Moeder. Die zegt: Wel gloeiendig nag toe toch! J'ouw wee net an vandaege! Wat zit je dat stomme dier ok te koejeneren!

Dat is een schrale troost voor Fransje en verongelijkt schreeuwt hij nog een toontje harder. Moeder voelt zelf dat ze niet helemaal billijk is, maar ze zit met dat dikke goed te tobben, waar de naald niet doorheen wil, en dus kwam het er scherper uit dan ze bedoelde. Voor de derde keer wordt Fransje's gezicht onder behandeling genomen. Ditmaal moet een vleugje kloosterbalsem de pijn verzachten.

Het is Fransje ten enen male onmogelijk nog vrolijk te worden in deze omgeving van verveling en verdriet. Na een poosje vraagt hij, zonder toestemming te verwachten: Poete, magge'k mie Neeltje gaen spelen?

Moeder is inderdaad niet bereid daar meteen vergunning toe te verlenen, maar Maria komt hem te hulp door te zeggen: Laet 'n toch gaen. Dan bin me'n ier temissen een steutje kwiet. Ook dat klinkt niet bepaald vleiend, maar Fransje neemt dat op de koop toe, dankbaar voor die zijdelingse steun. Hoopvol kijkt hij zijn moeder aan. Na enige aarzeling zegt ze: Noe, veruit dan mae. As ze je beu bin, stieren ze je wee mae vrom. Maria helpt hem in zijn kleren, en daar gaat Fransje. Een ogenblik later zien ze hem voorbij het raam stappen. Hij loopt te stampen om het aankoeken van zijn klompen te voorkomen. Daar is hij zo druk mee in de weer dat hij helemaal vergeet nog even naar binnen te kijken.

Fransje's huis is eigenlijk slechts een onderdeel van een lang en tamelijk laag gebouw waar nog zes andere gezinnen onderdak vinden. Hij kent natuurlijk nog niet alle leden die in die andere huizen wonen. In de eerste plaats zijn dat er heel veel en in de tweede plaats was hij van de zomer nog te jong om daar veel belangstelling voor te hebben. Aan de voorkant zijn allemaal kleine tuintjes, van elkaar en van de teerweg ervoor gescheiden door dornhaagjes, waartussen kleine of in het geheel geen hekjes zijn. Alle woningen hebben slechts één raam en de vijf tussen de twee eindwoningen bovendien nog een voordeur. Aan de achterkant zijn de groentetuinen, waartussen de gemeenschappelijke hofpaadjes liggen. Natuurlijk hebben alle gezinnen ook een achterdeur, en die wordt door allen het meest gebruikt. Daarom gaan de buren altijd achterom voorbij Fransje's buitendeur — dat wil zeggen, drie gezinnen, want tussen het vierde en vijfde huis van Fransje's kant gerekend is er een schutting. De buren daarachter gaan de andere richting uit als ze van achter naar voren willen. Daarom kent Fransje hen wel aan zijn kant, omdat die dagelijks en vaak passeren.

Vlak naast hen woont Wullemiene, helemaal alleen. Haar man ligt al vele jaren in het kerkepitje. Wullemiene is heel oud en haar gezicht zit vol rimpels en vouwen en staat altijd nors. Ze is inderdaad niet erg vriendelijk, vooral niet als de guust, om haar te plagen, over haar schone straatje lopen. Als ze hen daarin betrapt, kan onverwachts haar deur opengaan en een emmer water over hen uitgegoten worden. Ze heeft een hekel aan guust — behalve aan Fransje, die zich in haar enigste liefde mag verheugen. Hij houdt ook veel van haar. Vaak krijgt hij een babbelaar van haar. Hij is ook wel eens bij haar in den uze geweest, maar het is er zo stil en leeg. Fransje kan niet begrijpen waarom ze zo helemaal alleen wil wonen in zô'n groaten uze. Ze heeft evengoed twee bedsteden als zij, en een achteruus en een ladder en een zolder.

Naast Wullemiene wonen Ko en Tona. Voor Ko is hij een beetje bang. Toch is het een vriendelijk mannetje, en lang niet zo groot als Vader. Maar hij heeft een grote rode snor, die in lange gele druippunten naar beneden hangt. Dat geeft hem een beetje griezelig voorkomen. Aan Tona heeft Fransje een hekel. Bovendien is hij vies van haar. Ze doet wel erg lief en vriendelijk, vooral als Poete er bij is, en ze geeft ook wel eens babbelaars aan de guust, maar alleen als ze die heeft laten aanbranden. Dan zijn ze zo bitter dat Fransje de zijne meteen uitspuugt als ze niet naar hem kijkt. Hij vertrouwt haar vriendelijkheid niet. Tona heeft een groot, vet hoofd, en aan weerskanten van haar mond heeft ze een grote wrat met een bosje lange, stijve haren. Ze heeft Fransje eens willen kussen, maar toen heeft hij net zolang gewrongen en gewriemeld tot ze hem onverrichterzake heeft laten lopen.

Dan komt het huis van Siene van Marien. Daar wonen ook de meisjes waarmee Fransje soms gaat spelen. Er zijn ook een hoop grote meiden, en dan Pier nog. Pier is net zo groot als Arjaan, en die spelen wel eens met elkaar. Maar Arjaan heeft een hekel aan Pier, en Fransje dus ook. Hij is een groot schoft, die wel eens durft vloeken. Als hij thuis is, gaat Fransje er nooit heen.

En dan komt de schutting. Maar de buren vlak daarachter kent Fransje ook nog. Want daar woont Neeltje, die even oud is als hij, en eveneens de jongste is. Daar gaat hij het allerliefste spelen, want die Neeltje heeft zulk prachtig speelgoed. Ze heeft verscheiden poppen en allerlei prentenboeken en nog veel meer mooie dingen. Maar het allermooiste is haar zetje. Daar mag ze maar zelden mee spelen van haar moeder. Het staat meestal in een grote doos op hun kabinet. Dat zetje bestaat uit echte kommetjes en scheuteltjes, een echt melkkannetje en suikerpot, en bovendien een echt theepotje. Er staan allemaal mooie rode roosjes en blauwe vergeetmenietjes op aan de buitenkant. Fransje is wel geen meisje, maar met dat zetje speelt hij toch zo graag. Als Neeltje's moeder niet kwaad is — en dat is maar zelden het geval — krijgt ze echte thee en melk en suiker om in het zetje te doen. Dan is het vadertje en moedertje spelen eenvoudig volmaakt.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

Naar het land van de Kaarsrechte Woudreuzen

door J. BOSGRA

(I)

In ons laatste artikel dat we schreven, onder het motto: 400 mijl door de bergen van Alberta en British Columbia, schreven we dat we beloofd hadden om spoedig ons bezoek te herhalen, omdat we toen in en rond Vancouver niet alle familieleden konden bezoeken. We besloten daarom er geen lang gras over te laten groeien, en over een niet telang tijdperk waren we in de gelegenheid om onze belofte te volbrengen.

Omdat een lange reis, per auto, nogal vermoeiend voor mijn vrouw is, besloten we om nu maar weer per vliegtuig te gaan. Ditmaal stond er meer op het programma dan alleen familiebezoek. De vorige keer waren we ook niet in de gelegenheid om een bezoek te brengen aan Vancouver Eiland, en we waren werkelijk verlangend om de wonderen van dit prachtige eiland eens wat nader te bekijken.

We reden de vorige avond naar Calgary en bleven die nacht over bij onze kinderen. De volgende dag bestegen we het vliegtuig en daar gingen we weer! Nu niet door, maar hoog, hoog over de majestueuze mountains. De lucht was bewolkt en daardoor hing er een zwaar wolkendek over en in de bergen. Alleen de allerhoogste toppen keken er boven uit, en genoten evenals wij van de stralende zon. Er was dus weinig uitzicht naar beneden.

In dit geval was dit niet zo erg. Naast ons zat een meisje van omstreeks 18 jaar. Zij was een echt gezellige gezelschapsjuffrouw. Zij vertelde ons dat ze met een gezelschap naar de wereldtentoonstelling in Japan was geweest en wij kregen nu allerlei bijzonderheden te horen over het leven, de gewoonten en omstandigheden daar. Ze vertelde echt onderhoudend. Het resultaat was van dien aard, dat we besloten om nog maar niet direct naar Japan te emigreren.

Op het vliegveld in Vancouver namen we hartelijk afscheid van elkaar. Over en weer gaven we onze adressen, en we beloofden elkaar van onze bevindingen, zij van haar vakantie en wij van onze trip, eens te schrijven.

— —

Bij de ingang van de gebouwen stond onze dochter, Minka, al op ons te wachten. Het maakt weinig verschil of het over langer of korter tijd is, het weerzien van de kinderen is altijd een belevenis op zichzelf. Na de begroeting moet men dan nog eerst de bagage in ontvangst nemen, en dat neemt soms nogal geruime tijd in beslag. Minka haalde intussen de "car" voor de uitgang. Men behoeft dan niet ver met de in de regel nogal gewichtige bagage te sjouwen. De rit van het vliegveld naar de woning van onze kinderen duurt maar 10 minuten. Het weer was bij onze aankomst mooi, maar dat bleef niet lang zo.

Onze kleinkinderen zijn heel blij dat hun grootouders, nu die niet meer aan de farm zijn, vaker kunnen komen. Als ze bij ons komen is het net andersom, want dan betreuren ze het dat ze niet meer op de farm kunnen spelen en ravotten.

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De volgende drie dagen regende het bijna voortdurend. Men kan dan alleen maar kleine uitstapjes maken. Ook wanneer men, per auto, naar een park of ontspanningsplaats gaat is dat, bij regenachtig weer, niets gedaan.

Maar men kan ook binnen wel ontspanning zoeken. De oudste kinderen konden dammen en schaken. Vooral het Canadese damspel had onze belangstelling. Zoals alle Hollandse emigranten nu wel weten, zijn de damspelregels in Canada heel verschillend van wat wij in Nederland gewoon waren. Dit maakt dat, hoewel men een goede dammer is met het Europese spel, men telkens in de war is en daardoor in het eerste verliest. De laatste twee jaar, toen er meer tijd was en daardoor ook meer gelegenheid om met Canadezen te spelen, werd dat langzamerhand beter. We vonden toen ook uit dat de Canadezen niet op de hoogte waren met de trickjes van het Europese spel. Het een met het ander had tengevolge, dat de winst de laatste tijd geregeld aan onze zijde was. Al is het dan ook maar met dammen, men moet altijd de eer van het land van herkomst hoog houden!

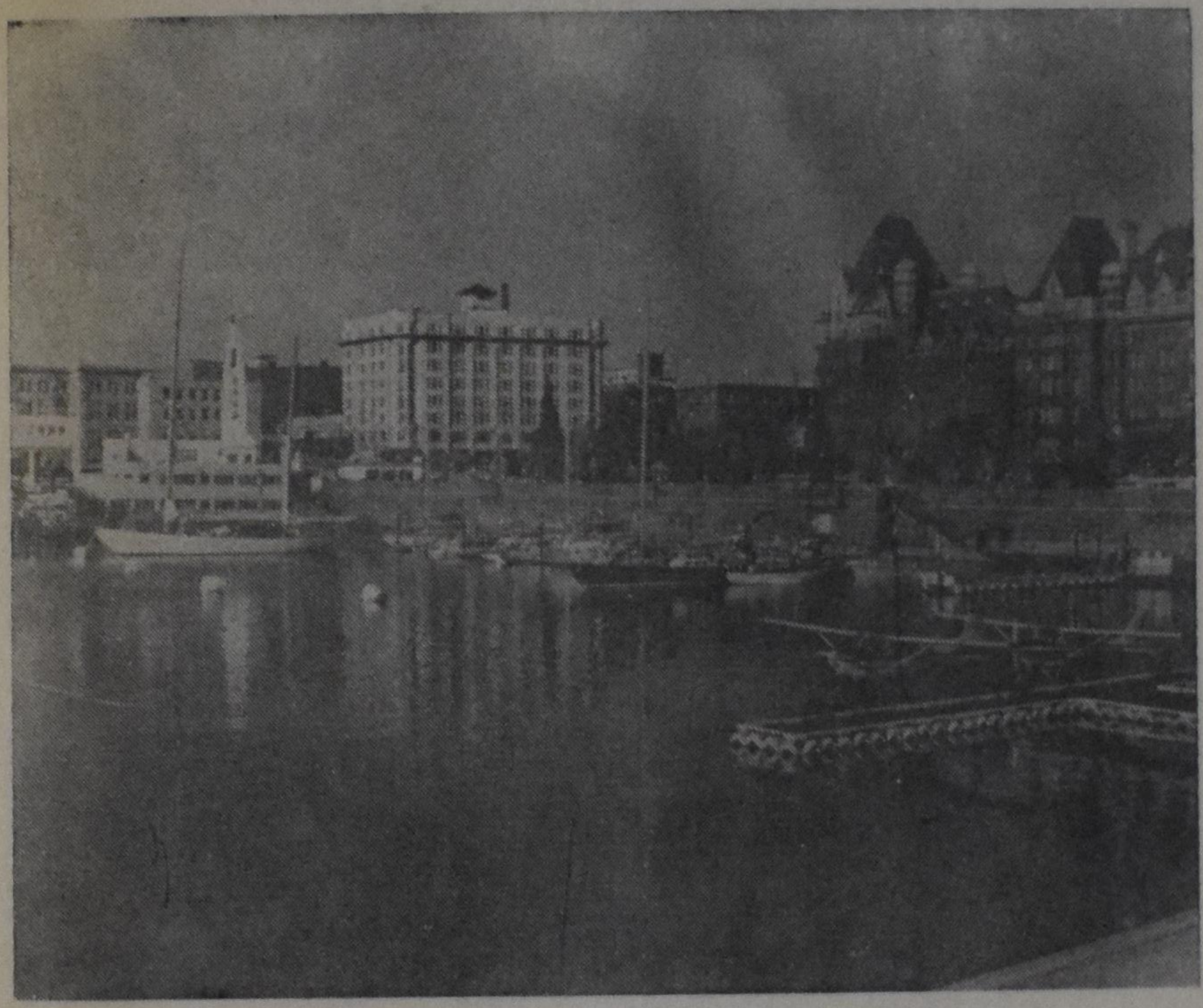
Zondag gingen we, naar gewoonte, naar de kerk. Men treft dan weer heel wat oude vrienden en bekenden, niet alleen die we van Nederland kenden, maar ook velen die we op andere plaatsen in Canada hebben leren kennen. Men krijgt dan tegelijk uitnodigingen om over te komen voor een kop koffie, maar men kan daaraan niet altijd voldoen. We maakten wel een paar uitzonderingen. De families die we kenden waren de De Boer's (2), afkomstig uit Groningen, Piersma's, Bouma's, Smit's, allen afkomstig uit Friesland; verder nog enkele families die we kenden uit de bietendistrikten van Alberta. Diezelfde avond gingen we nog even naar de aanlegsteiger van de veerboten (ferries) van British Columbia naar Victoria (Vancouver Eiland). Het was daar met de drukte van de weekend zulk een opstopping van auto's, dat niet alleen de parkeerplaatsen overvol waren, maar de auto's stonden ook nog wel voor 2 mijl opgelijnd langs de highway. Hetzelfde verschijnsel ziet men in Friesland met de weekend trek naar de eilanden. Wat Vancouver Eiland betreft is de trek meest naar de wereldberoemde "Butchart Gardens" (30 acres) bij Victoria, die vooral in het voorjaar met een onvergetelijke bloemenpracht pronken.

Een van de hoofddoelen van onze reis was het bezoeken van twee neven en een nicht, allen broers en zusters, die wij in meer dan 40 jaar niet hadden ontmoet. De oudste is Jakob Huizinga, die nu in Lynden, Wash. woont, even over de grens van Br. Columbia, in de States. Hij is met zijn gezin in februari 1929 naar de States vertrokken en woonden in de omgeving van Los Angeles, waar ze farmden.

Onze schoonzoon had 'n dag vrij, en met zijn vieren vertrokken we naar Abbotsford. Wij hadden dinner op de farm. Huizinga en Minke en Brian gingen een dag op visite bij Harmen Doornbos, afkomstig van Dokkum, die vroeger bij ons in Alberta woonden en nu farmen bij Abbotsford. Abbotsford ligt maar 8 mijl van de grens van de States en Lynden niet meer dan 20 mijl over de grens. Na het eten vertrokken we direct in de richting van de grens.

Vroeger was het passeren van de grens gemakkelijker dan nu. Daar zijn verschillende redenen voor. Vooreerst dit: Toen de moordenaar van Dr. Martin Luther King in Engeland gevangen genomen werd, was hij in het bezit van een Canadees paspoort. Dat was natuurlijk vals, maar niettemin was het hem in Canada verstrekt. De controle is daarom later strenger geworden. In de tweede plaats trachten veel jonge mannen, die dienstplichtig zijn, vanuit de States naar Canada uit te wijken om zodoende hun militaire plichten te ontduiken. In de derde plaats trachten veel ongure elementen naar Canada uit te wijken, als het vuur in eigen land hun te na aan de schenen wordt gelegd. Omgekeerd zijn die mogelijkheden er ook, maar lang niet in die mate. Wil men dus de grens passeren, dan moet men deugdelijke papieren hebben. Wij hadden rekening gehouden met deze omstandigheden en hadden daarom geen moeilijkheden. Is alles in orde, dan kan men gerust enkele dagen in de States blijven zonder verdere formaliteiten. Voor zover is de verhouding tussen Canada en de States nog soepel, want komt men als Canadees burger een tijdje in Nederland, dan moet men zich aanmelden bij de politie, en naam en plaats van verblijf opgeven.

(Wordt vervolgd.)



INNER HARBOUR IN VICTORIA (BRITS COLUMBIA) — Als U Victoria van de haven uit benadert zult U direct de prachtige bloemenmanden opmerken die langs de kade van de straatlantarens hangen en die ook de straten versieren die naar de prachtige koepelvormige en statige regeringsgebouwen leiden.

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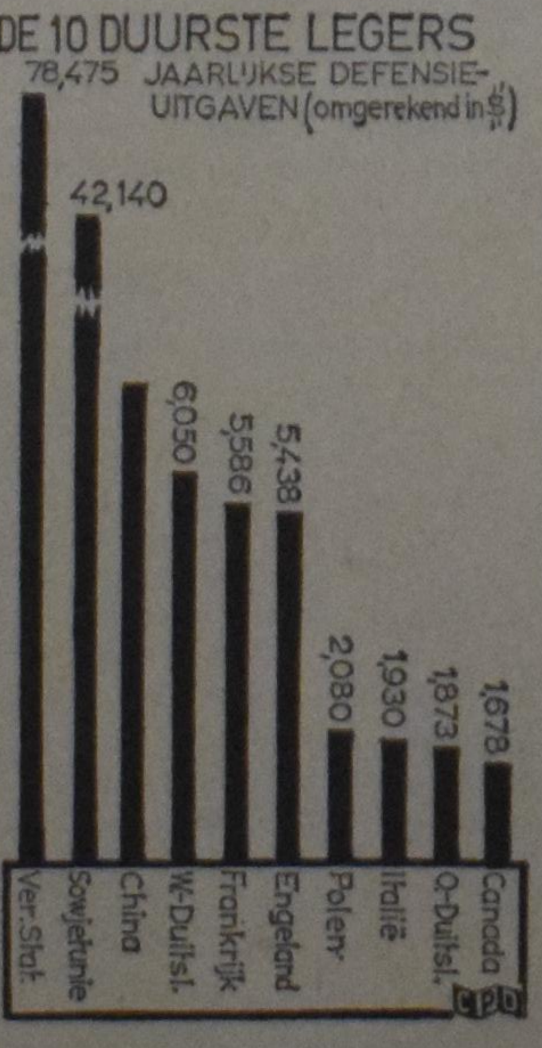
De tien duurste legers van de wereld geven jaarlijks thans 152,5 miljard dollar uit aan defensiekosten. In de grafiek wordt een overzicht gegeven van de defensieuitgaven 1969/1970 per land en omgerekend in dollars. Duidelijk is het leger van West-Duitsland het duurste leger van West-Europa; het blijkt echter ook dat Oost-Duitsland een leger bezit dat duurder is dan dat van Zuid-Vietnam of India. Uiteraard gaan de drie grootste landen van de wereld aan de spits waar het defensie-uitgaven betreft. Hoge defensie-uitgaven wil niet zeggen dat dit overeenkomstig het aantal manschappen is dat een land bezit. Canada, dat als tiende op de ranglijst van dure legers staat genoteerd, heeft een mankracht van ruim 98.000 man. Indonesië heeft een mankracht van 365.000 man maar slechts een uitgavenpost van 229 miljoen dollar. Oost-Duitsland, het negende duurste land, telt 129.000 man. Turkije, dat ruim driemaal minder defensieuitgaven heeft, telt echter desondanks ruim driemaal meer mankracht. De technische uitrusting spreekt dus o.a. een duchtig woord mee bij de kosten van een leger en niet alleen de mankracht.



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they that go down
cannot hope for thy
19 The living, the li
praise thee, as I *do*

1

his was t
spoken
Egypt ha

the flocks conceive
and the flocks bro
streaked, speckled,

7

15

CHAPTER I.
1 Paul commendeth his calling. 16 The power of the gospel. 21 The sins of the Gentiles.
PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

1 Herod,
een trick
in a furi

11

it can.
h the corn
and his disci
it, to pluck the
4 And the Phar
im, Behold, why do
bath day that which is

14

ediate
e, the cock
and the Lord
looked upon
d Pe'ter rememb
e word of the Lord,
e had said unto him,

16

23 And he
and said unto
can Sā'tan ca

2

Covenant at Beer-sheba.

chol the chief captain of his host
spake unto Ā'brā-hăm, saying, God
is with thee in all that thou doest:

9

him. 30 Now Jesus had not yet come
to the village, but was still in the
place where Martha had met him.
31 When the Jews who were with her
in the house, consoling her, saw Mary
rise quickly and go out, they followed

4

s, walking by the
aw two brethren,
'tĕr, and Ăn'drew
g a net into the
fishers.

10

JEREMIAH 17
and have filled my inheritance
their abominations."
19 O LORD, my strength and my stronghold,
my refuge in the day of trou

19

out of every city,
5 A sower went
and as he sowed,
side; and it was t
fowls of the air de

12

5

JOHN 18
Your own nation and the chief priests have
handed you over to me; what have you
done?" 36 Jesus answered, "My kingship
is not of this world; if my kingship were of
this world, my servants would fight, that
I might not be handed over to the Jews;
but my kingship is not from the world."

JUDGES 1
21 And the people said unto Joshua,
Nay; but we will serve the LORD.
22 And Joshua said unto the people,
Ye *are* witnesses against yourselves
that ye have chosen you the LORD, to

13

20

words of this law, when you pass over
to enter the land which the LORD your
God gives you, a land flowing with milk
and honey, as the LORD, the God of your
fathers, has promised you. 4 And when

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Once More: Sensitivity Training

In recent issues of C.C. a debate has been going on discussing the pros and cons of sensitivity training. Generally, the benefits of this type of training are reported to be a greater understanding of one's self, one's interactions with others and with the organizations and institutions one is involved. Rev. DeVries' initial article has elicited a number of critical replies, the last one being one by Mr. Van Dooren who looked at training from a professional and Christian point of view. Despite the orginal article and its replies, it seems to me that several critical aspects regarding training have not been dealt with. As I do not categorically denounce or reject this new development in mental health (to do so would really be unjustifiable), the points which are raised should be seen as an attempt to help readers evaluate both positive and negative components of training. As a result of its great popularization, however, the onus should be with emphasizing that which may be wrong in sensitivity training, i.e. a counterbalance has to be provided.

Basically, we can examine sensitivity training from two points of view: practical-outcome and ethical-religious considerations.

One of the more important practical considerations concerns the issue of possible psychological damage to those participating in sensitivity training. What does outcome research indicate? From the now abundant literature on sensitivity training, I have selected Carl Rogers' own work to illustrate this point of concern. Rogers makes the following statement (Rogers, C. R. The process of the basic encounter group, e.g. In Bugental, Y.F.T. Challenges of humanistic psychology, McGraw-Hill, Inc., 1967, p. 294). "I have come to have a profound respect for the constructive potency of such group experiences and also a real concern over the fact that sometimes and in some ways this experience may do damage to individuals". Examining Rogers' own data (one of the few researchers in this area who conduct well-designed and controlled studies!), we find that 3 to 6 months following completion of training 75% of the participants indicated that their experiences had been "constructive in its results" or "deeply meaningful". About a quarter of those who did not so benefit saw their experiences as either "mostly damaging", "mostly frustrating, annoying and confusing". In a few of these cases, so Rogers reports, individuals experienced psychotic breaks (a serious mental illness) during or immediately following a training session (p. 309).

Rogers further discusses some of the disadvantages and risks of sensitivity training: (1) duration of change may be shortlasting, (2) individual problems are revealed but not sufficiently worked through, leaving the individual in a very precarious condition of emotional insecurity, (3) possible danger to one's marriage if only one partner undergoes training. The partner who did not attend may be unable to "compete" with the group, (4) Marital difficulties can also result from the obviously loving and warm contacts between male and female group members. These difficulties may be real (or imaginary where a suspicious or jealous spouse is involved). Rogers therefore advocates "couples workshops" attended by both husband and wife. Finally, he mentions the "old pro" phenomenon. Occasionally, participants having completed training believe that they are fully acquainted with the underlying processes and may consequently exert their influence on those still undergoing training, or, more serious yet, will organize their own group.

A second practical consideration, which in a sense ought to be the most important one, is whether or not sensitivity training indeed changes behaviour on the job and at home as observed by others. Rogers' data as reported above are based upon self-reports, i.e. upon what an individual said about himself. However, by implication, sensitivity training should have an observable behavioural change component before it can be considered effective. Back in 1963 George S. Odiorne came to the conclusion that after 13 years of sensitivity training, which had produced "51 books, 68 articles and 7 pamphlets" on the training of managers alone, no research evidence was available which demonstrated that sensitivity training changes behaviour on the job. All evidence presented was of an "anecdotal" and personal nature (Training Directors Journal, October, 1963). More recently House (1967) while reviewing all available self-reports and studies in the area of management and organizational improvement came to the following conclusions: (1) Sensitivity training is not only capable of inducing anxiety, but this anxiety is an intended part of the training. (2) This induced anxiety may have the unrewarding effect of unsettling, upsetting and frustrating those who are subjected to it. (3) The method may also have the intended effect of inducing more consideration for others, less dependence on others, less demand on others and better communication through more adequate and objective listening. (Personnel Psychology, vol. 20, 1, 1967, 1-32). Note the nature of his final conclusion. House did not conclude that training will have the intended effects.

All this leads us to the question regarding the reasons for these risks, occasional side-effects, and weak or unpredictable results. The arguments leading up to a possible answer will hopefully bring out some of the ethical issues in sensitivity training as well.

Historically, training was mainly limited to professional participants who had some degree of psychological knowledge and who, above all, were considered to be mentally stable and normal. A group of beginning psychiatrists, social workers or counsellors, for instance, would get together under leadership of e.g. Lewin or Rogers and undergo training to enhance their ability to relate to others. (Relevant to this is perhaps the fact that psychoanalysts today are yet required to undergo self-analysis prior to full membership in a Psychoanalytic Society). However, with the great popularization and growth of what almost amounts to a movement, training is attracting more and more psychologically disturbed individuals who anticipate a full cure of their personal problems. Yet, these individuals have never been diagnosed as patients by a competent doctor or counsellor and are from the group's point of view considered as normals. However, by definition, it is the intention of psychotherapy to be concerned with the healing or curative aspects of mental illness, while sensitivty training has traditionally as its goal learning or the enrichment and enhancement of one's (already healthy) personality, and relationship with others. The refusal to take note of this contrast, or not knowing of it, by both sides in training is one of the main reasons for the adverse effects of sensitivity training. Granted, the distinction between normal and abnormal behaviour is sometimes hard to define, but the fact remains that in a number of cases serious psychological damage could have been prevented with the application of more concern and foresight. How could this be achieved? Basically, attempts to rectify these matters must be directed at both parties in the training process. Despite the difficulties involved all attempts should be made to select out those applicants who would obviously benefit more from personal counselling or therapy, be it individually or in group form. Training should not be advertised as psychotherapy and a cure-all but should be recommended to those who merely seek enhancement of their qualities and lifestyle. The indiscriminate use of, and frequently obligatory participation in school, office, and factory workshops, need to be controlled and regulated. Personally I find it hard to accept that there is now a sudden need to make everyone more sensitive to oneself and to others. From a purely objective functional personality point of view one can become too sensitive as well.

There is also a strong need to outline the trainer's qualifications, responsibility, goals and functions. Along with a greater supply of individuals in need of therapy, more and more inadequate and incompetent trainers appear on the scene. Presently much discussion is going on in Canada and the U.S. to set up minimum standards for trainer preparation. (Presently trainership is an unprotected profession.) These standards will likely include a degree in one of the service disciplines, knowledge of personality dynamics, mental illness, psychology and other allied areas. In addition to these requirements a type of internship under strict supervision is recommended. A code of professional ethics is seriously needed. What, for example, are the limits of the trainer's influence? Remember that ideally the role of a trainer must be spelled out before training commences; it is the group itself who in a democratic fashion must make the decisions. What are the limitations of the setting and of participants' and trainer-participant interactions? How much physical contact may be allowed? What are the limits of emotional involvement? Is it advisable to express all one's feelings and frustrations in the presence of one's colleagues and superiors? (Employees regard their superiors occasionally as warmongers, while superiors may find their charges totally incompetent.) When should training be over? How about evaluation? And professional secrecy? What is the nature of the contract bond between leaders and participants? Etc., etc.

As a consequence of the implied, if not openly advertised, therapeutic nature of sensitivity training, the frequently obligatory participation in training with an unselected group of individuals, whose outcome is not always predictable, whose processes are not always understood, where occasionally professional ethics are violated, I feel that more caution is needed both in recommending and in accepting sensitivity training. When attending voluntarily, examine your motives honestly. Perhaps there may be no need for you at all to attend or perhaps there may be a better alternative if you belong to those who have grave personal problems. When forced to attend, you may wish to question your employer's right to impose this treatment on you. There is a good case to be made for the unconstitutionality of such a demand. Perhaps employers should be aware of the fact that sensitivity training may occasionally not increase productivity and efficiency, but decrease it. The reasons for obligatory attendance are not always altruistic.

At the beginning of this letter I mentioned that there are religious considerations in sensitivity training, as there are in all areas of human endeavour. Despite the fact that I do not fully comprehend or understand the implications of training on one's belief in God, I emphatically can not f.i. go along with any unqualified and absolute rejection of sensitivity training based on obvious religious grounds. However, there are simple questions I believe need to be answered. Are we as confessing or baptized Christians of sound mind indeed sensitive to our own real needs? Are we aware of the needs of others? Should we by nature be more or equally sensitive in these aspects? Is there a danger that we have become less sensitive than the unbeliever?

D. Ter Vrugt.

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is merely flight and disgrace if he flinches at that point.

Martin Luther

THE WORLD AROUND US

Questions Facing Britain:
2. The Economy and Labour Strife

For several years now Great Britain has been faced with economic problems. Both Labour and Conservative governments have attempted to find solutions: the pound has been devalued, an extensive "buy Britain" campaign was organized, Wilson alternatively cajoled or threatened organized labour, and Prime Minister Heath forced through the Industrial Relations Act against very stiff opposition. So far this year Britain has a favourable balance of trade, but the surplus is small and only because there are substantial 'invisible earnings' (interest from money invested abroad, etc.) will the balance of trade be in Britain's favour. The line between a surplus and a deficit is still very thin; any kind of unexpected misfortune, either domestically (such as a strike in a vital export industry) or foreign (such as the current United States 10 per cent surcharge on all imports) could well mean another year in the red for Britain.

Many Britons complain that their present hardships have their origin in World War II. "We won the war but lost the peace", they claim. After the war Britain was saddled with old industries and outdated machinery while devastated Europe built new plants with the money from the Marshall Plan. Britain now has to compete against modern industrial nations and she cannot quite pull it off.

Although there is much truth in this kind of argument, it does not take into account the great controversies which have taken place between organized labour and management. Strikes, organized or wildcat, have cost Britain billions of dollars in the past few decades. Management is also to blame for the present difficulties. Too long they tried to work on a pre-war basis with old and outdated machinery and plants. Orders were lost and never regained. Today labour and management realize that new methods must be employed and some sort of understanding worked out between them so that the numerous crippling strikes will become a thing of the past. The question now is whether labour and management can reach an agreement on how to bring about modernization; in this area the two sides hold substantially different viewpoints.

The last Labour government attempted to get the workers' cooperation through persuasion; the present Conservative government is taking a much tougher stand and seems willing to allow the unemployment to climb still higher in order to get rid of inefficient industries. Britain now has almost one million unemployed, and although this is less than 4 per cent of the labour force, it is the highest since the Second World War. In spite of this, the government has decided that no money-losing industries owned by the government (or partly owned by them) will be kept going with loans and subsidies just to create work. Consequently the decision was taken a few months ago to phase out and close the shipyards on the Clyde River.

The closing of the Upper Clyde Shipbuilders will throw 10,000 people out of work and means a general disaster for this part of Scotland since there are no other industries to provide alternative job opportunities. Unemployment among the male population of Clydeside was already 10 per cent before redundances — the first step toward closure — was undertaken. The unions maintain that the yards can, and should be kept open and have vowed to continue working. A mass demonstration in Glasgow, attended by about 50,000 people attested to the solidarity of the workers. But even if a new owner could be found, and government subsidies or loans obtained, the future for Clydeside and other shipyards looks dim.

The Yarrow yard, which received $10 million in loans this year has already marked up losses of almost that same amount in the first three-quarters of this year. The Tyneside shipyards have had substantial labour problems and are facing a losing year. The big Birkenhead shipbuilding group of Cammell Laird had a surprise management shakeup when Mr. Graham Day, a Canadian, was brought in to run the yard and attempt to make it a money maker again. A similar move was made by the Harland and Wolff yards in Belfast when a Danish expert was brought in to run the yard. At the root of all the problems lies the fact that Britain once built 50 per cent of the world's ships and that she now builds barely 7 per cent.

Shipbuilding is not the only industry which is hard hit. The British computer industry faces a massive drop in orders this year. A study group of the Mechanical Engineering Development Committee reported recently that the mechanical engineering industry would not climb out of its present stagnancy till the second half of 1972 or 1973. The automobile industry, long a battle ground for labour and management is still not out of the doldrums. Ford was hit by a nine week strike this spring and is currently trying to recoup lost ground. Vauxhall recently announced that a short-time work week would be introduced because stocks of cars were too large.

Perhaps it is not fair to enumerate Britain's troubled industries and to make it sound as if the country is slowly dying an economic death. This is hardly so. Nevertheless, in a world of sharply competing industrial giants — such as the United States, West Germany, Japan — Britain cannot rest on her pre-World War I laurels. She has to produce in order to be able to compete. One of the steps in that direction was taken by the Conservative government when it forced through, in the face of bitter labour opposition, the Industrial Relations Act. The unions fought this measure to the end because they felt it would take away all their power and make them tools in the hand of management. This is not so. What will have to change, however, is the power the shop stewards now have to call a strike (often against the advice of their unions leaders) and thus idle the whole labour force in an industry because some small segment of the workers have a difference of opinion with the management. The unions will now have to formulate clear and concise programs rather than the piecemeal approach they now seem to favour. The unions will have to define their stewards' duties and accept responsibility for their actions.

Great Britain does not have the hard-nosed business tradition one tends to associate with America (or now maybe Japan); she still tends to exude the myth of 'build a better mousetrap and the world will beat a path to your door'. Whether Britain likes it or not, she will have to become more aggressive in her selling practices and adopt more hardnosed business practices. This is difficult because priorities are in a different area in Britain. Socialism has left a marked impression, be it the Fabian variety, or the Labour philosophy, or a modified Marxism. Evidence of this is seen in the many industries wholly or partly owned by the state, by the complete medical provisions for everyone paid for out of taxes, and the provisions made for the aged, invalids, sick, or unemployed. In these areas Britain is ahead by far of the industrial nations in the western world. In order to maintain these provisions for its people, however, Britain will have to adopt some of the business practices employed by these industrial countries. No doubt many difficulties still lie ahead and for a while things will be very tough, but eventually a strong, viable Britain will no doubt emerge.

J. J. Bout.

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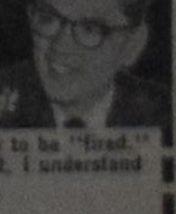

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PULPIT AND PEW

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EDITED BY REV. F. GUILLAUME

FAITH IN ACTION

Recently I published a newspaper announcement about the Ontario Labour Relations Board's approval of the first application for permission to pay the equivalent of secular union dues to a recognized Canadian charity.

But, of course, the Pulpit and Pew Page in our paper should pay more attention to this unique civil-rights decision. We see it as a proof of God's faithfulness promised to His own. If they speak up by faith and wage the struggle for His Kingdom by faith, their Lord will make them conquerors. Faith in action will never be in vain.

The Klaas Stel case was the first of the four test cases heard by the Labour Board in April and May. Just recently the L.B. has also ruled in favour of Mr. R. Nobels of Burlington, who was the applicant in the second test case.

******

Strong conviction and faith in action can be found in our men who are the leaders in the C.J.L. Foundation, as their newsletter shows from which I quote: "In the near future, the Labour Board is expected to schedule the hearings involving the many other applications. These will hopefully require less time than the first series, although the secular unions still appear bent on opposing every one of these applications. Together, in faith, we shall meet this opposition. We shall continue to demonstrate that it is because of deeply held Christian belief that certain workers cannot in good faith continue to support or become supporters of a trade union that "does not in its constitution expressly acknowledge the Bible nor give expression to the principles of the Bible" and that "does not carry on its day to day activities in accordance with the principles of the Bible."

******

The newsletter states that the Labour Board's 30-page ruling makes for exciting reading. This is true in many aspects, but I would say, especially in its judgment on Mr. Snel himself. Let me make this clear to our readers by a second quotation from the C.J.L. Foundation newsletter:

"The Chairman of the Board, Mr. C. W. Reed, Q.C., was obviously impressed with brother Stel's testimony. Wrote he:

> *"There is no doubt in our minds that Klaas Stel is a God-fearing deeply religious man. He gave his testimony in a calm manner, despite a vigorous cross-examination, a good deal of which was on complex and difficult matters. It must also be remembered that he was not speaking in his mother tongue. Nevertheless, he was relatively articulate and completely unshaken. He was a candid witness and we have no grounds whatsoever for disbelieving any of his testimony. We are satisfied, therefore, that the present application is Stel's, that it was he who decided to make it, and that although he received assistance and advice in how to carry it out, he would have launched these procedings even if that assistance had not been available to him."*

With deep thankfulness we may notice here that Mr. Stel did not speak to deaf ears. God gave strength to the words of this brother, spoken in simplicity and weakness but in strong confidence upon his Lord to who he had to witness.

******

Another element in the Board's ruling is the emphasis it puts on personal faith. We are being taught in our churches that we need to be Jesus' own by strictly personal communion with Him, and we are being warned time and again that faith of the church or faith of a Creed do not suffice. It is exciting indeed, to find in this ruling that also the Board touches upon this very same point:

> *"Although there may be many who would not understand Stel's belief and while there may be many who would not find it unreasonable and would strongly disagree with it, it is not for the Board to substitute its view as to what constitutes a religious belief for that of the individual. While, from our point of view, we may tend to characterize the belief as secular and selective, we cannot on the evidence find that this is Stel's viewpoint. However unreasonable the belief may appear to some, the evidence impels us to the conclusion that Stel does have this belief and it is based on his religion."*
>
> *"Stel's religious belief does not be founded on a tenet or faith of the Christian Reformed Church in order to come within section 35a" (the Charity Clause).*

We may conclude that Stel's testimony has been treated extremely well by his judges. Let us praise the Lord for that. We must realize that the struggle has to go on. Think of the many people who are very critical of the Board's decision. One says, "Now every cook in the country will become religious," and another writes, "The Board's ruling constitutes a tricky precedent." Let me close as the newsletter ends, "Be that as it may, we are thankful to God for this favourable ruling and pray hard that He will continue to guide and bless us all as we seek His coming Kingdom also in civil-rights legislation."

TRY IT

No. 49

Put an as(s) and a mule together: they will produce a judge!

Solution of No. 48:

Elim (mile)

SCAN NER

In "Christian Cynosure" I found this pointed quotation:

BLESSING IN DISGUISE

One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbour. Wives and children strained their tear-dimmed eyes hoping to see the coming vessels through the darkness and tempest. About midnight it was discovered that the cottage of one of the fishermen was on fire, and notwithstanding all their efforts, it was destroyed. When morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port; but for the fire we had all perished."

(— Emergency Post)

•

In my files I came upon an almost forgotten

REPORT OF REV. H. UITTENBOSCH

Seamen Chaplain of Montreal Harbour.

Shortly before Christmas the Montreal Shipping Co. phoned. They had a ship in Three Rivers — a smaller port some 80 miles downstream. — It appeared that the ship was starved of reading material and as she was due to sail for the Mediterranian shortly, which meant Christmas as sea, the Captain had requested his agent to attempt to fill this need. So could I make a few boxes ready. The agent would pick them up within an hour and deliver them. — I could.

As both the weather and the volume of work in the Port of Montreal prevented me to go down myself I prepared some boxes of reading material and made sure to enclose a copy of the Gospel of St. John for every person on board. I then sat down and wrote a Christmas message and asked the Captain in an accompanying letter to read that message on Christmas day when everyone sat down for their Christmas dinner. I also asked him to hand out the Gospels, the best gift I had.

Just recently I received a letter from the captain written somewhere in the Bosphorus. This is what he wrote in part:

"First let me express my heartfelt appreciation for the letter and message which accompanied the boxes of reading material you so kindly had delivered to the ship. Regretfully your message had to be read after Christmas as we left on Christmas day from Three Rivers and were faced with severe ice-conditions almost immediately following departure. The magazines could not even be handed out immediately but I did make sure to hand out the copy of St. John's Gospel to everyone. I did not keep one myself, as I am in the fortunate possession of a complete Bible myself. I am very much appreciative of both your message and the materials you sent along. The reading material is not for me in the first instance but rather for my officers and crew.

I myself just received prior to our departure from Three Rivers a large envelope from my wife. It contained four sermons from different ministers. And furthermore I still have a commentary on the book Ezechiel in my possession.

Despite the fact that I am not at home and really miss 'going up to the House of God with the congregation', I do have many fine hours in my cabin, and for what it is worth my cabin functions from time to time as a true 'Bethel' . . ."

Does it not say: "Where two or three are gathered together in my name, there am I in the midst of them"? - St. Matthew 18:20

•

"Service Indeed" carried a poem made by Rev. K. Hart, on "Church Order and Disorder":

The preacher and the deacon and the elder
— Construction-workers on the Lord's project —
Are like the carpenter, the mason, and the welder,
They have one Blueprint and one Architect.

The elder and the preacher and the deacon
Are one in Christ, united in their aim:
The Church in our dark age to be a beacon,
High on a hill, the stray ones to reclaim.

The deacon and the elder and the preacher
Differ in mandate, not in dignity!
This is among us an essential feature;
Just see article two, Church Order C.R.C.

* * *

First preacher, elder second, third the deacon!
Do we so really play our game of hierarchy?
O foolishness, a pride! How dare we weaken
The very character of Scripture's policy!

O elders, deacons, o impressive preachers;
Apostles are alarmed, hear their lament:
Were we in vain your Spirit-driven teachers,
Writing for nothing the New Testament?

You may be deacon, elder, or just pastor;
You serve together without primacy.
You are all brothers, and One is your Master!
So is Christ's ruling, and so let it be.

The same bulletin gave this information:

A CHURCH IN CHINA?

R. Matthews, U.S. director for Overseas Missionary Fellowship reports that his mission has been getting reports of conversions of young people in the underground church of mainland China and that the movement shows increasing growth. Will the recent "thaw" in Chinese relations result in contact with and strengthening of the church in China? We pray that this may be so.

•

Important news comes from Peterboro, Ont.:

THIRD EDITION — GOOD NEWS FOR MODERN MAN

The third edition of the TODAY'S ENGLISH VERSION New Testament under the title "Good News for Modern Man" appeared. First publicized in September 1966, over 30 million copies have now been distributed. There is no indication of any diminishing in the demand for this "publishing sensation of the century". It is being used by all denominations including the Roman Catholics. It has proved to be one of the most effective instruments in evangelism and through the reading of "Good News for Modern Man" many have become Christians.

This third edition in this Version incorporates textual changes which have been made as a result of comments and suggestions received from readers in Canada, the U.S.A., and overseas, including pastors, Bible teachers, translators and translations consultants. Every suggestion for changes or improvements is given careful, personal consideration by the chief translator, Dr. Robert Bratcher. The changes have been made for greater clarity and intelligibility, to use more natural and idiomatic language and to provide greater accuracy and faithfulness to the original Greek text.

•

And this (2) from Barrie, Ont.:

REPORT OF CONSISTORY MEETING

In this combined meeting with the Youth Council discussion centred mainly about the reasons for the existence of the council. The meeting, which was well attended, was in full agreement that a proper youth council should be established to serve and give guidance to all the youth of the church and to help them co-ordinate their activities. A brief discussion was held concerning the activities of the young people society this past season. A committee was appointed to inquire about persons able and willing to work as youth council members and to report their suggestions to the consistory.

•

ELECTION TALK

One of our children to his parents: "What do we have to stay for after the church service?"

His little sister answering the question: "We have to elect new demons."

HITHER and YON

In the bulletin of the First Chr. Ref. Church of Montreal I found the following worthwhile quotation:

"THE GREATEST OF THESE IS LOVE"

(taken from Service Indeed, the bi-monthly publication for the deacons)

"If you feel called to go to the slum areas, go with empty hands, not with money and gifts; but go, in your person, to listen. Try to give yourself — each miserable person needs to find in us greater love than we give to our friends and family. . . . The despised, the rejected, the delinquent need you, not things. So go to them with empty hands and a full heart."

"Doing good to all men" means much more than handing out gifts of our own surplus, more than feeding the hungry and healing the sick. It begins with a giving of the Self, redeemed by Christ, for the sake of the needy and suffering of the world; in so doing we become true channels of the mercy of Jesus Christ Who came to serve, to seek and to save the lost. In a very striking way we find these thoughts expressed in I Cor. 13: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not love, I am nothing. If I give away all I have and if I deliver my body to be burned, but have not love, I gain nothing."

•

Willowdale, Ont. C.R.C. had a talk with young people in its bulletin:

OUR CHURCH FAMILY

Who are your friends, young people? It is of tremendous importance to have good friends. No, I do not say that you should not associate with unbelievers. But I do say this: express your Christian commitment, live up to it, and as a result your unbelieving friend will change for the better, or it will bother him and he will let you go. If, however, your unbelieving friends don't notice your Christian faith you have already been influenced by the spirit of unbelief. How hard it is then to back-track. Nothing could be more harmful to you, nothing could be more grievous to your parents than for you to be drawn along by friends who don't care about the Christian faith.

•

Do you know who are the youth of some time ago? Some people do not want to call them senior citizens. Look what I found somewhere:

GREAT NEWS

for our "Jeugd van Vroeger", widows and widowers.

The Lord willing we would like to take you to the Thousand Islands, a 4 hour boat cruise, and afterward have supper together. Does this sound good to you? If so make your reservation. All we want is you, and together make it a wonderful day. Hope to hear from all of you.

•

A big question was raised in Stoney Plain, Alta, C.R.C. bulletin:

IN YOUR CHURCH

Which position do you occupy?

A power or a problem?
An attender or an absentee?
A promoter or a provoker?
A giver or a getter;
A supporter or a worrier;
A friend or a faultfinder;
A helper of a hinderer;
A campaigner or a camper?

God regards not according to the amount of work done but to our faithfulness in doing it.

ERRAND

Going back to Middle English we find erande and erende, which became the present noun errand, meaning a trip to carry a message; also, more general, a short trip to do a thing for someone else. Also the thing to be done on such a trip is called an errand, included the purpose itself for which one is sent.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements	$4.50
Marriage and Engagement announcements	$6.00
Anniversary announcements	$7.00
Notifications of death	$6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thanks to the Lord we are pleased to announce the arrival of our chosen son

RONALD BENOIT

Born July 25, 1971.

Happy parents:
Roma & Sylvia Marion,
nee Dykstra.

Ottawa, Ont.

We are happy to announce that God has blessed us with our first child, a son,

STEVEN HENRY

8 lbs., 6 ozs.

Henry & Hilda Rozema,
nee Bremer.

September 10, 1971.
Hamilton, Ont.

With thanks to God we are happy to announce the safe arrival of our son

STEVEN RICHARD

on August 10, 1971.

A brother for Susan, Janet, Wilbur & Della.

John & Amy
Van Dokkumburg,
nee Born.

44 Wood Elm Dr.,
St. Catharines, Ont.

Thankful to the Lord of Life we joyfully announce the birth of

YOLANDA INGRID

on September 10, 1971.

Wilma and Harro
van Brummelen,

Glen Robert,
Timothy Michael.

8020 - 160 Street,
Edmonton, Alberta.

Jesus said: "Let the children come to me, and do not stop them, because the Kingdom of heaven belongs to such as these."
Matthew 19:14

Mr. and Mrs. G. W. VanArragon are happy to announce the marriage of their daughter

HARMA

to

Mr. HARRY SNIPPE

The marriage took place on September 4, 1971 in the Strathroy East Christian Reformed Church.

Their address is: 395 Carmen Street, Apt. #2, Vanier, Ontario.

Also the marriage of their son

LEO

to

Miss CATHY STROO

which took place in the Hudsonville Christian Reformed Church on August 14, 1971.

Their address is: Trinity Christian College, 6601 West College Drive, Palos Heights, Ill. 60463.

On behalf of their parents,

GRETA DE VRIES

and

JAN HAANSTRA

announce their forthcoming marriage to take place, D.V. on Friday, September 24, in the Maranatha Christian Reformed Church, St. Catharines.

Daughter of Mr. & Mrs. J. de Vries, St. Catharines, Ontario.

Son of Mr. & Mrs. K. Haanstra, Garyp, The Netherlands.

Mr. & Mrs. Jacob Thalen of R.R. #4, Listowel, Ont. are pleased to announce the forthcoming marriage of their daughter

MARGARET ANN

to

Mr. HANK VAN DONKERSGOED

son of Mr. & Mrs. E. van Donkersgoed of R.R. #2, Gorrie, Ont.

D.V. the wedding will take place on October 1, 1971 at 7:30 p.m. in the Christian Reformed Church, Listowel.

Rev. J. Quartel officiating.

On Thursday, September 30, 1971 we hope to celebrate with our dear parents and grandparents:

KAREL KORNELIS
MAARTENSE

and

EVERDINA JACOBA
MAARTENSE

their 45th wedding anniversary.

Their thankful children hope and pray that our heavenly Father will continue to keep and bless them for each other and for us.

"'k Wil U o God mijn dank betalen, U prijzen in mijn avondlied."

Kees and Nellie Geschiere — Diane, Gilbert, Robert of Transcone, Man.

Piet and Levina Maartense — Tony, Kelly and Dana of Stoney Mountain, Man.

Art and Rita Maartense — Karel and Hans of Rotterdam, Holland.

John Maartense — of East Kildonan, Man.

Carl and Beatrice Maartense — Debbie, Rita, Billy and Carolyn of Transcona, Man.

Casey and Diane Lagerwerf — Kenny, Randy, Brian, David, Paul of St. Catharines, Ont.

William Maartense — of St. Catharines, Ont.

702 Kimberley Ave.,
East Kildonan, Manitoba.

With gratitude to God, we honour our parents,

Mr. and Mrs.
TIMON HAGEN

by announcing their 40th wedding anniversary on September 23, 1971.

Louis and Jean Tamminga, Tim, Ben, Karen, Mark, Ken, and David.

Michael and Pat Claus, Cathy and Joanne.

R.R. 2, Newmarket, Ont.

1931 — 1971

Psalm 116:12-14

Sneon de 25ste fân ê hjerst moanne is it 40 jier lyn dat ús yn leave Heit en Mem en Pake en Beppe

PIETER VEENSTRA

en

ANTJE FRIESWIJK

boaske binne.

Dat hja nog lang for elkoar en fôr ûs sparre bliûuwe is de winsk fan alle

Bern en Bernsbern.

772 Garth St.,
Hamilton, Ont.

1936 — 1971

On Saturday, September 25, 1971 the Lord willing, we hope to celebrate with our parents and grandparents

JOHN WESTERIK

and

GESINA WESTERIK—
GERRITS

their 35th wedding anniversary.

We thank the Lord for our parents and are grateful to Him for all the years He has blessed us together as family.

Their thankful children and grandchildren:

Joanne & John Kiers, Alfred, John, Ronald, Glenda, Brian, Eric, Wellandport, Ont.

William & Wendy Westerik, Yvonne, Debra, Shawn, London, Ont.

George & Geraldine Westerik, Arva, Ont.

Herman Westerik, Burlington, Ont.

Dianne Westerik, Burlington, Ont.

2330 Woodward Ave.,
Burlington, Ontario.

We are thankful to God for our parents and for giving them 25 years of married life on September 25, 1971 D.V. Their wedding text was Acts 27:23b, "Whose I am, and whom I serve."

TEUNIS MARISSEN

and

HENNIE MARISSEN
(SIKKENS)

May God bless them with many more happy years of married life.

Dirk & Nancy van Dixhoorn, Ingersol.

Anna, Scarborough.

Janna Ellen.

Harry — at home.

John — at home.

Open house Sept. 25, 1971 from 2 to 4 p.m. and 8-10 p.m.
R.R. #4, Aylmer, Ontario.

Mr. and Mrs. Ernst Termorshuizen Sr. and children wish to thank all their relatives and friends for making their 40th wedding anniversary een unforgettable day. Also our thanks for the cards and letters and also for the presents we received and all the flowers. Thank you so much.

We would like to thank all those who send cards and gifts and helped during the sickness and passing away of our dear husband and father Evert. Everything was greatly appreciated and will be remembered.

Mrs. Grace Benjamins
and girls.

R.R. 5, Stratford, Ont.

. . . One day He comes for me,
And that will be victory . . .

In that faith expressed and confessed

JOLANDE AMSING

passed away, on Sunday, September 5, 1971. Only 17 years was she allowed to spend with us. But by God's grace she was able to spread a sense of cheerfulness, kindness and generosity.

May her parents find God's strength sufficient and may we praise our God for what He gave us in her.

Grandparents:
Mr. & Mrs. S. Amsing, Bovensmilde, Neth.

Aunts and uncles:
Mr. & Mrs. B. Amsing, Veenhuizen, Neth.

Mr. & Mrs. A. Amsing, Assen, Neth.

Mr. & Mrs. G. Hiemstra, Bowmanville, Ont.

Mr. & Mrs. P. Jonker, Assen, Neth.

Mr. F. Amsing, Bovensmilde, Neth.

Mr. & Mrs. C. Amsing, Zoetermeer, Neth.

Mr. & Mrs. G. Amsing, Ommen, Neth.

De Here nam tot Zich mijn lieve vrouw, onze lieve moeder en grootmoeder

ZWANTIEN NYMANN,
geb. DIEKEVERS,

in de ouderdom van 75 jaar.

"En er zal geen nacht meer zijn. En zij hebben geen licht van een lamp of licht der zon van node. Want de Here God zal hen verlichten."
Openbaring 22:5.

Dunnville:
Hendrik Jan Nymann.

Toronto:
Gerrit Jan Nymann.

Canboro:
Geert en Gesiena Meyerink.

Dunnville:
Henderikus en Geertien Meyerink.

Toronto:
Jan Hendrik en Silvia Nymann.

Fisherville:
Jan en Gerda Vande Beld.

Toronto:
Albert en Silvia Nymann.

En 19 kleinkinderen.

De begrafenis heeft plaats gehad op 7 september op de begraafplaats River Side Cemetery, Dunnville, Ont.

Our deepest sympathy goes out to one of our members, Mrs. R. Stoker and family in the unexpected loss of a beloved husband and father.

May the great Comforter our Lord Jesus Christ be with them.

The Ladies Aid of the Chr. Ref. Church of Langley, B.C.

Chr. Ref. lady, 51 jaar zoekt

KENNISMAKING

met een nette heer, ongeveer dezelfde leeftijd. Brieven onder no. 2373, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Alleenwonende weduwnaar van 60 jaar zoekt een gezellige, verstandige

VROUW

Hij woont en werkt in S.W. Ontario. Schrijf eens aan nummer 2372, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Due to a happy event for one of our staff members, the JOHN KNOX CHRISTIAN SCHOOL IN BRAMPTON, ONT. is in need of an experienced

GRADE 6 TEACHER

Preferably by September. Please send your application, stating qualifications, experience and references to the principal, Mr. T. Bergsma, 82 McLaughlin Rd. S., Brampton, Ont. Tel. (416) 451-3236.

Wanted: Responsible
DRIVER-SALESMAN

wanted for established wholesale route selling snack foods in and around Calgary. Excellent wages for right man. Write, giving references, to Box 88, Red Deer, Alta. for further information.

FARM FOR RENT OR LEASE

About 18 acres, near Grimsby. House has all conveniences and barn. Reasonable rent. K. Hul, 199 Balsam Ave. South, Hamilton, Ont.

TWO-BEDROOM UPPER APARTMENT FOR RENT

on the outskirts of Brantford, Ont. Heat and hydro included. Private entrance. Phone (519) 756-7995.

Teller — Bookkeeping Machine Operator

wanted by Credit Union.

Banking experience an asset.

Good salary and working conditions.

Preferably a member of a Reformed church.

Apply to:

Manager CHRISTIAN CREDIT UNION LTD., 10704 - 107 Avenue, Edmonton 17, Alberta.

Niagara Region Farms

GRIMSBY:

15,000 sq. ft. GREENHOUSE, now in CARNATIONS, 2 fam. home, city water, and conveniences.

ST. CATHARINES

10 acres of the best SANDY SOIL, 3 sweet cherries, 3 dwarf apples, balance peaches, grapes, nursery, underdrained, irrigation, barn, good 4 B.R. house, frontage 1350 ft. on South Service Rd. along Q.E., west of city. Real opportunity in near future.

FENWICK

CHICKEN BROILERS 12,000 quota, full automatic, hot water heating, 5 acres, some fruit, good 4 B.R. house. Ideal for part-time or retirement.

We invite you to inspect these properties.

CALL

GERRIT OTTEN
REAL ESTATE BROKER
BEAMSVILLE, ONT.
416 - 563-7904

BROILER FARM

Make your start now. Want to be independent with a regular income? Buy a broiler farm. Reasonable down payment.

For full information call

JOHN MASSELINK
(416) 757-3641
William Allan Real Estate Ltd. Co.
Toronto, Ont.

3-Way Poultry Plant

Chicken broilers, turkey broilers, roasting chickens — this well built, well equipped "poultry plant" provides 3-way opportunity. New chicken broiler house, Chore-A-Matic feeders, gas heat, fans — quota 15,200. Good turkey brooder house, chain feeder, gas heat — quota 77,760 lbs. Also extra-good building for roasters, space for 10,000. Seven-room brick ranch house, 26 acres rolling loam.

For information on this unusual property, write or phone

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

---

25 ACRES — 4 room brick house, chicken quota 9,000 plus 15,000 turkey quota, good buildings, part automatic.

14½ ACRE pig farm, capacity 350 pigs, 6 room house, only $22,500.

10 ACRE turkey farm, excellent home & barns, capacity 28,328 turkeys, asking $150,000.

12 ACRE fruit & turkey automobile barn, all machinery included, 6 room house, asking $95,000.

A. S. Kimberley Ltd.
REALTOR
25 King Street East,
Box 250,
BEAMSVILLE, ONTARIO
Telephone: 563-8272
RON BABCOCK 563-8368

Canada Savings Bonds

This year marks the 26th anniversary of Canada Savings Bonds which have become recognized through the years as Canada's most popular personal investment.

There have been over 34½ million applications since 1946 with total sales during that period amounting to nearly $32 billion. Of that amount, $5.1 billion have been purchased through the Payroll Savings Plan instituted in thousands of business establishments for their employees.

Last year, more than $283.4 million worth of Canada Savings Bonds were purchased through the Payroll Savings Plan by more than 630,000 individual purchasers.

Canada Savings Bonds play a dual role in the development of Canada. They help individual Canadians save towards the personal goals which they and their families are seeking. Also, because Canada Savings Bonds are a major factor in the Federal Government's debt management program, they provide a means whereby Canadians everywhere are directly involved in financing the country's growth and future development.

Psychologist Distributes Gospel Literature to Soviets on Plane

Indianapolis (EP) — Somewhere between Pittsburgh and Indianapolis, Psychologist Kenneth Markley, Eastern representative of the Narramore Christian Foundation, noticed a tall man distributing Lenin coins to children on an airliner.

Other tall men, as if on cue, began distributing Lenin coins also, using English heavily accented by Russian. To Markley, the action called for counteraction.

Digging into his briefcase, he found only leaflets containing his organization's statement of faith so he began distributing them among the tall strangers onboard, using the little snatches of Russian that he knew. At first the Soviets were reluctant to accept them, but they finally did.

Near Indiapolis, the stewardess identified the visitors when she asked that the Soviet basketball team members remain in their seats until the other passengers had disenplaned.

MODERN PROFITABLE SHOE REPAIR BUSINESS

for quick sale, complete with building, machinery and supplies, or separately. Established 34 years ago in a progressive south-western Ontario community of three thousand. Close to Chatham & Blenheim, large Dutch population. Owner is forced to sell because of ill health. Large established clientele.

Do not miss this. For details please write to:

P.O. Box 381, Ridgetown, Ontario.
Or call 1-519-674-3291, (or 674-2993).

Flinke Winkeljuffrouw

gevraagd voor de verkoop van
vlees en vleeswaren.

Uitstekend salaris.

SIMON DE GROOT

481 CHURCH STREET, TORONTO 5, ONT.

Voor afspraak bel 923-5600.

DATA CENTRE

Sept. 25	Bazaar for Christian Education, 10 a.m. - 9 p.m. Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Toronto (Etobicoke).
Sept. 30	Fruitland Chr. Ref. Church. Showing of the film "Bible Smuggling into Russia". 8 p.m.
Oct. 3	Frysian service in the Wyoming, Ont. Chr. Ref. Church, 7.30 p.m., conducted by Rev. John D. Hellinga of Grand Rapids, Mich.
Oct. 11	Thanksgiving Hymn Sing, Mount Hamilton Chr. Ref. Church, 8 p.m.
Oct. 15, 16	AACS Study Conference, Pennsylvania.
Oct. 22-24	AACS Study Conference, Michigan.
Oct. 23	"Netherlands Bazaar", in St. Gabriel's Centre, 672 Shephard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.
Oct. 27	Opfleringen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Jarvis, Ont. 8 ûre yn de Community Hall.
Oct. 29	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Toronto Chr. High School.
Nov. 3	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon and rally in the evening.
Nov. 12	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont., 8 ûre yn de Community Hall.
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Sept. 30	Sept. 24	Sept. 22 noon
Oct. 7	Oct. 1	Sept. 29 noon
Oct. 14	Oct. 8	Oct. 6 noon
Oct. 21	Oct. 15	Oct. 13 noon

(ADVERTISEMENT)

Holland Christian Homes Incorporated

P.O. BOX 4127, STATION D, HAMILTON, ONTARIO

Christian Reformed Church Co-operative Medical and Hospital Society surrenders its charter!

On July 6th, 1971, the necessary papers were filed with the provincial secretary for the surrender of letters patent of the Christian Reformed Church Co-operative Medical and Hospital Society. The surrender will be effective August 16, 1971.

This marks the end of a successful organization, started some 20 years ago for the purpose of service in the field of hospital and medical insurance for our reformed immigrants.

As a provincial organization, it insured 7500 persons at its peak, covering over 2000 families and single persons.

In the early 1950's a dependable medical and hospital insurance co-operation fulfilled a great need and helped overcome many financial hardships due to accidents and illness.

When later around 1960, it became evident that Ontario was going towards government sponsored health schemes, the board and members realized that, although at that time our co-op insured more people than before, the purpose of our organization would become obsolete in time.

Therefore at the annual meeting of April 1961, the board was instructed to prepare a charter for a new organization, which would be of service to our older people especially with a view towards the establishment of a home or homes for the aged.

The transfer to government health insurance has been gradual, and in step with it, the Christian Reformed Church Co-operative Board has been preparing the new organization in consultation with the Department of Insurance, the Department of Health and Welfare, and the Office of the Provincial Secretary. Now that the Charter of the Christian Reformed Church Hospital and Medical Society has been surrendered, the way has been paved for Holland Christian Homes Inc., to start its career.

Holland Christian Homes Inc. is a corporation under the charitable institutions Act, ready to serve our Reformed community in accord with its charter which in Article 1 gives it the following object:

> 'To study the health, welfare and recreational needs of the aged, particularly those who came to Canada from the Netherlands and who adhere to the Reformed Confessions.'

and under Article F:

> 'To establish, own, control, operate and maintain homes for the aged.'

(Complete information may be obtained from the Secretary — Mr. Dirk Brinkman, R.R. #1, Bowmanville, Ontario.)

With the approval of the membership in a special meeting held on April 29, 1971 and of the Department of Insurance, the assets of the Christian Reformed Church Co-operative Medical and Hospital Society in the amount of $126,375.00 has been transferred to Holland Christian Homes Incorporated. A further amount of $17,068.00 has been deposited in a special trust account for a period of seven years, in agreement with instructions from the Department of Insurance.

Holland Christian Homes Inc. our new organization with its ten year history of preparation now requests applications for membership.

The membership fee is $5.00 per annum. The organization is made up of individual membership. One man, one vote. Membership is open to any person who adheres to the Reformed confessions, and is over the age of twenty-one years.

The board is well aware that in many places, local study groups have been formed to look into the problem of our elder citizen. Many deacons have been concerned with the growing need, and many programs are being considered. Holland Christian Homes Inc. seeks to co-operate with and/or co-ordinate these efforts.

Contact has been taken up with the board of the All Ontario Deaconal Conference of the Christian Reformed Church and the promise of good co-operation is evident.

It appears that a successful organization for a home or homes for the aged, will have to be Provincially organized, and should be under the control of an organization such as Holland Christian Homes Inc. which is province wide and has substantial funds to fulfill its purpose with government assistance. If there becomes a need for more homes than one, our charter provides for such a possibility.

We hereby invite people of Reformed persuasion to join this organization. For many years the building of a home for the aged has been discussed. We feel that the time is now ripe for action. You are needed to make this program work.

The Board of Holland Christian Homes Inc. consists of the following members:

(President) Rev. Gerard Bouma, 357 Riverside Dr., London, Ont.
(Secretary) Mr. Dirk Brinkman, R.R. #1, Bowmanville, Ont.
(Treasurer) Mr. Peter Buwalda, 596 Stone Church Rd. E., Hamilton, Ont.
Mr. John Henry Wiggers, R.R. #4, Trenton, Ont.
Rev. John Jerry Hoytema, 2 Mountainview Ave., Grimsby, Ont.
Dr. Renier Scholten, 274 Brant Ave., Brantford, Ont.
Mr. Jacob Van Kessel, R.R. #4, Dunnville, Ont.

Send membership fee of $5.00 to P.O. Box 4127, Hamilton, Ontario, Station D. Make your cheque or money order payable to Holland Christian Homes Inc.